The Bible

IN

Modern English

Vol. IV

Ferrar Fenton

THE

COMPLETE BIBLE IN MODERN ENGL

SECTION IV.

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SECTION IV.

PSALMS, SOLOMON, AND SACRED WRITERS.

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ROYAL PERMISSION TO PRESENT TO

HIS MAJESTY EDWARD VII.

"PRIVY PURSE OFFICE, BUCKINGHAM PALACE.

"SIR FRANCIS KNOLLYS begs to acknowledge the receipt of Mr. Ferrar Fenton's letter of the 10th inst., which he has submitted to the King, and, in reply, is commanded to inform him that His Majesty will be pleased to accept a copy of his work on 'The Five Books of Moses,' which he kindly offers for his acceptance.

"*September 18th*, 1901."

"BUCKINGHAM PALACE,

"*May 24th*, 1902.

"SIR,—I have had the honour of submitting your letter of the 22nd inst. to the King, and I am commanded to inform you, in reply, that he is happy to accept the volume which you have sent him.

"I am, Sir,

"Your obedient servant,

"F. KNOLLYS.

"F. FENTON, ESQ."

"BUCKINGHAM PALACE,

"*October 13th*, 1902.

"DEAR SIR,—I have had the honour of submitting your letter, and the volume accompanying it, to the King.

Yours faithfully,

"KNOLLYS.

"F. FENTON, ESQ."

THE TRANSLATOR'S INTRODUCTORY NOTE UPON THE COMPLETED BIBLE.

THE Books of the Sacred Volume of our Faith, as they were arranged by the Editorial Committee appointed by the Great Sanhedrim, called at Jerusalem for the purpose, in the Third Century before Christ, were divided into Four Volumes, and put in the succession that I have followed in my translation.

Vol. I. contained the "Books of Moses," or "The Law," and was quoted as "B'reshith" or "Thorah," "The Law."

Vol. II. contained from the Book of Joshua to the end of the Second Book of Kings, and was quoted as "Nebiaim Rashonim," that is "The Early Reciters or Historians."

Vol. III. contained the books from Isaiah to Malaki, and was quoted as "Nebiaim Akheronim," the "Later Preachers," or, as we now say, "Prophets."

Vol. IV. contained the whole of the remaining Canonical Books of the Hebrew Scriptures, and was quoted as the "Kathobim," "Sacred Writers," and included from the "Books of Psalms" to the end of the "Second Chronicles," and, except in the two "Chronicles," presents us with the Divinely Inspired Poetry and Philosophy of the Bible, and I decided to follow this Order of the Books.

As in my Introductions to the successive sections of the Bible I have given further details to justify my action, I add no more, especially as I have been appealed to by many correspondents, learned and unlearned alike, to write an explanatory volume on the Scriptures, and which, with the will of God, I have promised to do.

FERRAR FENTON.

1906.

THE BOOKS OF PSALMS

TRANSLATED DIRECT FROM THE HEBREW TI

The period when David wrote was from 1063 to 1015 B.C.

THE FIRST BOOK OF PSALMS.

CHIEFLY WRITTEN BY DAVID THE KING

PSALM 1.

On the Righteous Man.

Blest is the man who has not walked beneath the sinners' groves
And not stood on the path of vice, nor sat where scoffers sit;
Who in JEHOVAH'S Laws delights,
And seeks His rules by day and night.

Like trees beside the flowing stream,
Which bear their fruit in season due,
Their leaves fade not, and they succeed,
In all they undertake to do.

Not so the bad, they are like chaff,
Which winds, will drive away;—
The bad will not attain to rule nor sinners hold the good.
For good men's path the LORD prepares, but breaks the bad men's roa

PSALM 2.

On the Folly of Opposing God.

Why do the heathen rage? and Tribes contrive in vain?
The Kings of earth collect, and Princes plan as one,
Against the LORD'S Messiah?
"Let us break from His bands, and strip His cords away."

But Heaven's dweller laughs; my Prince will smile at them.—
Then speak to them in wrath, and, angry, fill with dread.
"Stay! I will seat my King on Zion's Holy Hill."

And I proclaim the fact, the LIFE declared to me,
"To-day I have brought out yourself who are my son;
Ask me, and I will make the Heathen your Estate
And Earth's bounds you shall hold.

"You wield an iron staff, that forms or breaks the pots;—
So, now you Kings, attend,—earth rulers now reform,—
With reverence serve the LORD, and tremblingly rejoice,
His Son kiss, lest He grieve, and thus your path be lost."
If His face lights a spark all trusting Him are blest.

PSALM 3.

A Psalm of David when he Fled from his Son Absalom.

LORD, how many are my foes,
How many rise on me!
How many say about my life,
"He has no help from GOD."

But You, LORD, are my shielding helm,
My pride and rising plume;
My voice will call the LORD,
Who from His Holy Hill replies.

I lay me down to sleep,
I wake for GOD is Guard;
I fear no human hosts,
Though round me they arise.

Rise up, LORD; save, my GOD,
For You can strike my foes;
And break their fierce jaw teeth.

The Assured Promise.

The LORD will bring you victory,
And blessings on your Force. Amen.

PSALM 4.

To the Conductor of the Lutes.

A Psalm of David.

Reply to my crying, my pitying GOD,
In suff'ring accompany me;
Be gentle, give ear to my prayer:—
How long shall men libel my honour,
Who love falsehood and seek for a lie?

But know the LORD'S love to the lowly.
The LORD hears when they cry to Him.
Then tremble, and practice not sin;
In silence reflect on your beds;
Give of pure offerings, and trust on the LORD.—
Many ask us,—"Will that show us good?"

LORD, lift o'er us Your shining face;
And give to our hearts delight,
As when the corn and grapes increase.
I can lie down with peace and sleep,
With you, Lord, my only Guard!

PSALM 5.

To the Conductor of the Flutes.

A Poem by David.

Listen, LORD, to my words, and attend to my thoughts,—
Hear the voice of my cry, my King and my GOD.
For to you I will pray.

STANZA 1.

LORD, at dawn hear my voice; I wait watching for dawn;
For You, GOD, love not wrong, so the wicked hate You.
The Proud cannot endure the approach of Your eyes;
You hate slaves of Vice; You destroy liars' paths.
Men of blood and rebellion JEHOVAH abhors.

But I, for Your mercy will enter Your House; 8
In Your Holy Temple will reverently bow.
So, LORD, in Your righteousness, lead me along. 9
Yes, my travelling direct on the face of Your path.

STANZA 2.

For there is no trust in their mouths; 10
Their breast is a wide open grave,
With their tongue they but utter deceit!
O'erthrow them, O LORD, by their enemies,
Disperse by their numerous sins, 11
Fell those who revolt against You;
But let all who trust on You be glad,—
Who rely upon You, always sing; 12
And Your lovers delight in Your name,—
For You, LORD, the righteous should bless 13
And crown with a crown of delight.

PSALM 6.

To the Conductor of the Lutes and Bagpipes. 1

A Psalm of David.

LORD, strike me not in anger, 2
And punish not in wrath;
But pity, LORD, I languish,— 3
Relieve, for my bones ache!

My soul is suffering grief, 4
I am brought near to death.
Cease, LORD, to strip my soul,— 5
And save for You are kind.
In death they know not You, 6
Nor give praise in the grave.

Worn out with sighs I faint, 7
Tears wet my bed all night.
Mine eyes are worn with grief, 8
My woes oppress like age.

Turn from me all my passion, 9
Hear, LORD, my tearful voice,—
Hear, LORD, my echoing groans, 10
O LORD, accept my prayer!

Let my foes fall completely, 11
Be dishonoured, shamed, and fear.

PSALM 7.

A Lament of David, when he Appealed to the Ever-living against the Accusation of Hush the Benjaminite. 1

STANZA 1.

LIVING GOD! upon You is my trust, 2
Save, and shelter from all who pursue,
Lest they tear, like a lion, my life, 3
And break me with none to defend.

LIVING GOD! if I had done the thing, 4
If there had been the crime in my hand,
If I repaid kindness with hurt, 5
And aimless assailed as my foe,—
Let my enemies hunt for my breath, 6
And tread my life down to the earth,
And my honour fling down to the dust.

STANZA 2.

7 JEHOVAH, rise up in Your wrath;
In Your fury lay hold of my foes.
8 Awake! Demand justice for me,
And assemble the People around,
Then return to the regions on high.
9 LORD! justify me to the tribes;
LORD, establish my honour and truth;
10 Repay to the wicked their wrong,
Defending the honest true hearts,
And the perfectly honest to GOD.

STANZA 3.

11 My only defence is with GOD;—
My safety my trueness of heart;
12 For GOD is a judge who is just;—
Yet GOD is provoked every day!
13 If they change not, He sharpens His sword,
Will draw out His bow and take aim,
14 Make ready His weapons of death,
And His fiery arrows will fall.

STANZA 4.

15 Look at them all pregnant by Sin,
And Falsehood produced as the birth.
16 They dug deep and sunk a wide ditch,
And fell into the ditch they had made;
17 His own crime returns on his head,
And his villainy lights on his crown;
18 So I sing to the LORD who is just,
Praise the name EVER-LIVING MOST HIGH.

PSALM 8.

1 To the Conductor of the Guitars.

A Psalm of David.

STANZA 1.

2 JEHOVAH, our LORD, how glorious Your hand,
O'er all Earth you made, and o'er Heaven Your fame;
3 From the mouths of the sucklings and babes proceeds strength
To turn back the rebels and conquer Your foes.

STANZA 2.

4 When I look at the sky, that Your fingers have made,
With the Moon and the Stars You have formed,
5 What is Man, that You think about him?—
What is Adam's Son, that You regard?

6 You depressed him below all Your Saints,
Then crowned him with Honour and might,
7 You placed o'er the works of Your hand,
And You put all things under his feet;—
8 All Flocks, Herds, and Beasts of the Field,
Birds of Heaven and Fish of the Stream,—
And all whose paths are in the seas.

CHORUS.

EVER-LIVING, our LORD,
How glorious Your name is on Earth!

PSALM 9.

To the Conductor of the Women Singers. 1

A Psalm of David.

STANZA 1.

I praise You, LORD, with all my heart, 2
Declare Your wondrous works,
And with delight rejoice to You, 3
And sing Your Name, MOST HIGH.
Before Your face my foes fell back, 4
They fell and were destroyed.

STANZA 2.

You showed my cause was just, 5
Fixed in true light my Throne,
Destroyed the wicked tribes, 6
Erased their name from time.
You crushed my foemen down. 7
Threw down their Town and spoiled their fame.

The LORD for ever stays; 8
His Throne is fixed on Right,
By Right He rules the world; 9
By justice governs man.
The LORD protects the weak, 10
The poor who are oppressed.—
Who trust You know Your power,— 11
LORD, You leave not those who seek.

PSALM 9A.

An Invitation to praise God.—An Anthem.

Let Zion sing Psalms to the LORD, 12
Proclaim to the Nations His fame;
Who remembers to seek for their blood, 13
Nor abandons their cry, when oppressed.

PSALM 9B.

STANZA 1.

Look, JEHOVAH, and pity my woes, 14
Snatch me from my foes, and the portals of Death,—
Your kindness I then can proclaim, 15
In the Gates of Bath-Zion reporting Your aid.
The bad sink in the pits they construct, 16
Catch their feet in the nets they have spread,—
Let them learn that JEHOVAH does right,— 17
In the work of their hand, let the wicked be caught.

STANZA 2.

Make the wicked turn back to the pit 18
With all Nations forgetful of GOD;
For He never forgets the distressed, 19
Nor baffles the hope of the poor.
Arise, LORD, and let not men oppress; 20
Judge the Nations before Your own face,
Fix, JEHOVAH, Your terror on them, 21
Let the Heathen know they are but men.

PSALM 10.

How long, LORD, will You stand afar
And hide in the time of distress?
When the haughty bad press on the poor,
And catch in the traps they have set?
The wicked in pride of soul boasts,
Approves greed, and despises the LORD,
Whom the wicked in pride never seeks,—
In his thought there is never a GOD!

At all times his path is perverse,
He flings Your Decrees from himself,
And sneers at each one of their bonds.
His heart says he cannot be moved,
Nor ever experience distress.
Revolt and fraud thus fill his mouth,
And falsehood hides under his tongue;
In ambush he sits in the streets,
And in secret he murders the weak.

His eyes lick them up in advance,
Like a lion he lies in his lair,—
Lies still to lay hold of the weak,
And wrap them in folds of his net.
He bends, and he thrusts, and he fells,
O'erpowers the wretched by force.
His heart asserts, that "GOD forgets
He hides and He never can see

JEHOVAH, rise! lift up Your hand
And no longer forget of the poor;
For why should the villain mock GOD,
And think that You never will care?—

See crime and wrong both advance,—
So prepare for the use of Your hand,—
The helpless can only trust You
To give to the feeble Your strength,—
So shatter the criminal's arm,
And chase the wrong till it is not.

PSALM 10A.

An Anthem.

LORD, our Eternal King,
Drive pagans from the Land,
Hear, LORD, the poor's desire;
Give quiet to their heart.
Incline Your ear to hear,
And help the weak to right,
And not permit again
To drive men from the land.[1]

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1 NOTE.—Psalm 10 is evidently two distinct anthems of widely different ages, one by David, the other after the captivity, confused together by the Hebrew editors, who, as the Great Sanhedrim, selected and arranged the Books of Psalms, as we now have them, for use in the services of the Temple and Synagogues, after the return of the Tribe of Judah from Babylon.—F. F.

PSALM 11.

To his Bandmaster. 1

By David.

STANZA 1.

I put all my trust in the LORD,
So why do they say to my soul;
"Fly away to the hills, like a bird,
For see how the wicked take aim with their bow, 2
Their arrows they fix in the string,
To shoot in the dark the true hearts,
And when they fall, feel a delight;— 3
So what can the righteous man do?"

STANZA 2.

JEHOVAH from His HOLY Home;— 4
JEHOVAH enthroned in the Heavens,
Looks on and perceives at a glance;
His eyelids look on Adam's sons.
JEHOVAH will try good and bad, 5
But His soul hates the lovers of crime,
He will rain on the wicked distress,— 6
The fiery and sulphurous breath
Of the Simoon is destined for them!
For JEHOVAH is good to the good,— 7
Loves the upright who gaze on His face.

PSALM 12.

To the Conductor of the Pipers. 1

A Psalm of David.

STANZA 1.

Help, LORD, for the merciful cease, 2
And the faithful fail from Adam's sons;
Each one utters lies to his friend, 3
And with false lip, heart speaks to the heart.

STANZA 2.

JEHOVAH! cut off the false lips; 4
With the tongues that are uttering lies;
Who say, "By our tongue we are strong, 5
By the power of our lips we succeed,
Who then can be master of us?"

STANZA 3.

"For the groans of the poor; 6
For the wretched who sigh,
I now will arise," says the LORD,
"And put those who pant into ease."

STANZA 4.

JEHOVAH! Your words are bright words, 7
Like silver refined with a flame,
And cleansed from its earth seven times,
You, LORD, are the Guardian of men, 8
Preserve them from now, to for ever.

ENVOY.

When the wicked are left to go free,
They terrify men, like high walls.

PSALM 13.

1 To his Bandmaster.

By David.

STANZA 1.

2 How long, LORD, forget me? For ever?
Till when, hide Your presence from me,
3 While they lay their plots for my life,
And torture my heart every day;
And my enemies rise to assail?

STANZA 2.

4 EVER-LIVING! look down on my woes;
My GOD, bring Your light to mine eyes.
Lest I sleep in the slumber of Death;
5 Lest my enemies say, "He is done,"
My oppressors rejoice when I go;
6 But yet in Your mercy I trust;
My heart still relies on Your help;
To JEHOVAH I sing for His kindness to me.

PSALM 14.

1 To his Bandmaster.

By David.

There is no GOD, the fool says in his heart,
Foul, corruptly, they roll—never practising good.
2 The LORD from Heaven looked on the children of Adam
To see if any wisely would follow their GOD.—
3 But the whole were corrupt, none were practising good,
4 For none would learn that,—all were working for Sin,
Ate My people like bread, and called not on the LORD,
5 Whom they should fear in dread, for GOD dwells with the good,—
6 They scorn the poor's thoughts whom the LORD Himself loves.

PSALM 14A.

An Anthem.

Who gives from Zion to Israel victory?
When the LORD from captivity brings back His Race,—
Then Jacob will laugh and Israel be glad!

PSALM 15

1 By David.

2 LORD, who in Your Halls shall dwell?
Who live on Your Holy Hill?
He walking straight, and doing right,
And who speaks truth from his heart,
3 From whose tongue no slander comes,
Who does not his neighbour wrong,
4 Who carries no hate in his breast,
Whose eye will despise what is base,
And respects those who reverence the LORD;
Who swears to his loss, nor complains,
5 Who lends not his money to cheat;
Who takes not a bribe against right;—
Who does thus, is unshaken for ever.

PSALM 16.

1 Written by David.

GOD, guard me,—for I trust on You
2 I tell the LIFE, You are my Prince;
I have no pleasure but in You.

And with the Holy on the earth, 3
My glory and joy is with them.

The furious bring griefs on themselves:— 4
I will not pour their sheddings of blood,
Nor take up their names on my lips.

LORD, measure my portion and cup, 5
You cast me my lot from yourself,
On sweet spots my boundaries You fixed; 6
My estates are all smiling on me.

I give thanks to the LORD, who directs, 7
Lo! at night He instructs me in thought:
I wish the LORD always with me, 8
And never removed from my side.
Then my heart's joy and vigour would laugh, 9
And my body lie down in content,
For You leave not my Soul in the Grave, 10
Nor your Darling to look on decay.

You will show me the pathway of Life,— 11
Your presence will fill me with joy;—
At my right hand be pleasure for ever.

PSALM 17.

A Prayer of David. 1

STANZA 1.

Oh! hear me, righteous LORD,
Bend forward to my cry;
Oh, listen to my prayer,
From lips that do not lie!
Give sentence from Yourself, 2
Your eyes perceived my rights;
By nightly visits tried, 3
And found no crime in me,
Or passing from my mouth.
And as for human acts, 4
I listened to Your words.
I shunned the broken paths,
I kept close to Your ways, 5
My footsteps never swerved.

STANZA 2.

I call, for GOD replies:— 6
Attend and hear my words,
Show forth how kind You are, 7
Save those who trust Your hand
From dominating foes, 8
Guard like my trembling eye;
Hide by Your shadowing wings, 9
Against the bad who waste,—
My life's foes who surround;
Who wrap themselves in power, 10
Whose mouth speaks haughty threats,
Who are a wall round me, 11
Who strive to strike to earth;
Like Lions fierce to tear, 12
Like Tigers in their Den!

STANZA 3.

Arise, O LORD, bend down their knees, 13
Your sword defends my life;

14 Your hand from murderers, LORD,
From men who herd with beasts,
Who fill their greed and feed their sins,
And leave their children wealth!

ENVOY.

15 By right I watch Your face.
And wake content with You.

PSALM 18.

1 To his Bandmaster.

By David, the Servant of the Ever-living,

Who addressed the words of this song to the EVER-LIVING, at the time when the EVER-LIVING had rescued him from the hand of all his enemies, and from the hand of Saul, so he said:—

STANZA 1.

2 I love You, LORD, my Strength
3 The LORD, my Rock, and Fort,
My GOD, my safe Retreat;
I trust in Him, my Shield,
My Saviour, Horn, and Tower!
4 When weak I cried to GOD,
Who saved me from my foes,
5 When ropes of Death had caught,
And raging floods o'erwhelmed!
6 The Grave a noose had twined,
And Death's trap was before.

STANZA 2.

7 In grief I called the LORD,
And shouted to my GOD,
Who from His palace heard my voice,—
My shout came to His ears!
8 The earth then quaked and shook,
The mountain's roots were rent,
They trembled and they rocked,
Because He was enraged.

STANZA 3.

9 Thick smoke rose at His wrath,
Devouring fire advanced,
And from it blazing coals.
10 He bowed the Heavens and came,
With gloom beneath His feet;
11 On whirlwinds rode, and flew,
Borne on the wings of wind.
12 He made the darkness hide,
Surround Him as His tent,
13 The skies were cloudy seas,
Whose clouds poured lightnings out,
With hail and blazing fire!

STANZA 4.

14 The LORD from Heaven thundered,—
The Highest gave His voice,
Hailstones and flashing fire!
15 His arrows sent and shot,
And many lightnings drove,
16 And fearful mighty streams;—
The world's supports were bared!—
At your rebuke, O! LORD,
At your fierce breathing wrath!

STANZA 5.

He sent from high and took, 17
He snatched from mighty seas,
He rescued from strong foes,— 18
More powerful foes than I.
He led me in my day of need, 19
And was my guardian power.
To freedom brought me out,— 20
Released because He loved!—
The LORD paid me my due, 21
My work returned to me;—
For I had kept the living paths, 22
And not deserted GOD.
For all His rules I kept, 23
I turned not from His laws;
And I was straight with Him 24
And kept myself from vice.

The LORD returned my due, 25
My work was in His sight.

STANZA 6.

You are kind to the kind, 26
With straight men You are straight,
With ruffians You are rough, 27
And to the false resist;
For You would save the poor, 28
And throw down haughty eyes.
You are my shining light, 29
My LIVING GOD, who drives my gloom.

STANZA 7.

By You I stormed the breach, 30
And from GOD scaled the wall;
By GOD whose paths are straight, 31
The LORD whose words are true,
To all who trust, a shield;—
For what is GOD but LIFE? 32
What strong; except my GOD?
The GOD who girds my strength, 33
And makes my pathways smooth?—
Makes my legs like a stag's, 34
And helped me on the hills;
Who taught my hands to fight, 35
My arms to break steel bows.
Gave victory to my shield, 36
And Your right hand has helped,
And Your gift has increased.

STANZA 8.

You stretched my strides beneath, 37
They never failed or shook.
I chased my foes, and caught, 38
Nor turned till I destroyed.
I crushed, they could not rise, 39
They fell beneath my feet.
You girthed my waist for war, 40
Held up my knees beneath.
You gave to me my foes, 41
My haters, chased, and crushed.
They shrieked, but no one saved, 42

Called LIFE but none replied.
43 I shook like dust to wind,
I trod like dirt in streets!

STANZA 9.

44 You freed from men opposed,
You made me chief of Tribes,
And hands I knew not served;
45 Unhearing ears now hear,—
The Sons of strangers praise,
46 The Sons of strangers yield,
And creep from hiding dens!

STANZA 10.

47 Live LORD, You are my Rock,
Exalt my GOD who saved!
48 The GOD who gave success;
And them beneath me placed.—
49 Yes! who released from foes,
Though higher placed than I,—
Who freed from treacherous men!

STANZA 11.

50 I sing the LORD to Nations,
And chant Psalms to His name;—
51 The King's victorious Tower,
Who shows His sanctioned kindness,—
With David's Heir for aye!

PSALM 19.

1 To his Bandmaster.

By David.

STANZA 1.

2 The Heavens declare the power of GOD,
And Space proclaims His forming hand;
3 Day utters speech to day,
Night whispers news to night!
4 There is no speech or tongue,
Where their voice is not heard.
5 To all lands they bring hope,
The whole World hears their speech.

STANZA 2.

The Sun has there a Tent;—
6 And comes to seek his bride,
To run his course, a happy youth,
7 He starts from distant skies
And whirls their full extent,
And nought can hide his heat.
8 How perfect are your laws, O LIFE!
They guide the mind aright.

STANZA 3.

9 The plans of GOD are right,
They make the heart rejoice;
The LORD'S commands support,
More than the eyes can see.
10 The LORD intends perfection,
The LORD decrees for aye,
Uniting True and Right.—
11 Worth more than gold refined,
More sweet than honey drops.

STANZA 4.

By them Your servant walks;— 12
Delights to keep their tracks;—
But who knows all his faults? 13
Oh! free from what are hid!
Your servant keep from pride, 14
Nor let it rule in me,—
And keep me free from crimes,
Let my mouth's speech be sweet. 15
My heart's thought be with You,—
You, LORD, are my high rock.

PSALM 20.

To his Bandmaster. 1

A Psalm by David.

STANZA 1.

The LORD hear you in sorrow's day, 2
The power of Jacob's GOD support;
From His blest dwelling send you strength, 3
And comfort you from Zion;
Remembering all the gifts you gave, 4
And offerings, make you safely strong;
Give to you what your heart desires, 5
Make all your plans succeed.

STANZA 2.

We then will cheer, at your success,— 6
Exult in our GOD's power:—
What time JEHOVAH grants your prayers,—
For I know well the LORD, 7
Gives victory to His friend,—
And hears him from His Holy Home,
And strengthens his right hand.

STANZA 3.

Some trust on Chariots, some on Horse, 8
But we trust on our LIVING GOD:
They both will shake, and fall, 9
But we in triumph rise.

CHORUS.

O LORD, give our Leader success, 10
And hear us when we call.

PSALM 21.

To his Bandmaster. 1

A Psalm by David.

STANZA 1.

LORD, the King will delight in Your strength; 2
In Your victory will greatly rejoice;
For You gave the desire of his heart, 3
Nor refused the request of his lips.
Your blessing has led him along; 4
You have placed a gold Crown on his head;
You gave him the lives that he asked, 5
Extended and lengthened his days.
By Your aid his power is great; 6
You gave to him honour and fame.
With blessing You always endowed, 7
You delighted by joy of Your Face!

STANZA 2.

8 For the King puts his trust in the LORD,
And moves not from the Almighty's love.
9 So Your hand shall seize those who oppose,—
Your right hand find all those who hate,
10 And throw them like fuel to fire,
At the time when the LORD in His rage,
Consumes and devours them like flame;
11 Makes their produce to fail from the Land,
And their race from the sons of Mankind,
12 For the evil they purposed to You,
Which they planned as a futile device.
13 So break all their backs by Your might,
And before them be valiant and bold.
14 Be exalted O LORD in Your strength,
And we will sing Psalms to Your might.

PSALM 22.

1 To the Conductor of the Rams' Horns.

A Psalm by David.

STANZA 1.

2 Why am I left, My GOD, My GOD,
Why far from help my morning words?
3 GOD answers not my daily cry,
And night can bring no rest to me.

STANZA 2.

4 But You are safe, enthroned on Israel's praise;
5 Our fathers hoped on You; they hoped, and You relieved.
6 They shrieked,—and You set free,
They hoped and were not shamed,
7 But I'm a worm, and not a man,—
By men despised,—the people scorn.
8 All seeing laugh and mock,
They sneer, and shake the head,
9 "He hoped JEHOVAH would relieve,—
Now let Him save him if He choose!"

STANZA 3.

10 Yet You brought from the womb,
Placed on my mother's knees,
11 On You I trusted from my birth,—
My GOD from mother's breast.
12 Oh leave not in distress,
Come near to give me aid;
13 Ten thousand bulls surround,
The beasts of Bashan close;
14 Extending mouths for me,
The Lions tear and roar.

STANZA 4.

15 Like water, I'm poured out,
My bones torn from their joints,
My heart become like wax,
My strength, dry, rotten, wood;
16 My tongue sticks to my jaw,
My lips have dust of death!
17 Mad dogs tear all around,—
They pierce my hands and feet;

I can count all my bones.— 18
They strain and stare at me,
Amongst them share my clothes, 19
And for my robe cast dice.

STANZA 5.

But you, LORD, are not far, 20
My GOD! Oh, haste to help!
My life guard from the sword, 21
My darlings from the dog.
Save from the Lion's mouth, 22
Protect from tossing horns;
And then I'll tell my friends Your name. 23
And thank among the crowd.

PSALM 22A.

Look on the LORD and praise; 24
All Jacob's race extol,
And Israel's race adore.
The grieved He neither scorned nor loathed, 25
Nor hid His face from us,
But when we cried He heard.
In crowds I thank for this, 26
Pay vows with those who fear.
The poor shall eat and feed,— 27
Who seek the LORD give thanks.
Revive your hearts for aye;
Reflect, and trust the LORD. 28

The whole land bows to you,
With all the Pagan Tribes;
Because the LORD is King, 29
He o'er the Heathen rules.
They all shall eat, and bow 30
All great on earth to Him,
And all kneel in the dust,
Or their life will not live.
A race shall serve to us, 31
The prince declares to me,
Who goes and tells His plans,
To men as yet unborn.

PSALM 23.

A Psalm of David. 1

STANZA 1.

My LORD attends;—I shall not want;—
He lets me rest in verdant fields, 2
He leads me by the pleasant brooks,
He brings me back, my life refreshed, 3
To skip with joy, and praise His Name.

STANZA 2.

Though I may walk through Death's dark Vale, 4
I fear no hurt, for You are there,
Your rod and staff direct my way.

STANZA 3.

You spread my board before my foes, 5
With flowing cup have oiled my head.

Kindness and mercy follow me,
On every day I live;
And in the LORD'S house I shall dwell,
To lengthen out my days

PSALM 24.

A Psalm of David.

The Earth is the LORD'S, and its fulness;
The World, and all dwelling therein;
For He founded it upon periods,
And constructed to move in its spheres.

Who should mount to the hill of the LORD,
To His Holy Place who should go?
The clean handed and pure of heart,
Who incites not his mind to deceive,
And who does not feast upon vice,
He will receive bliss from the LORD,
And from my GOD win in his right.
These are the kind who desire You,
Like Jacob who seek for Your face.

PSALM 24A.

A Responsive Anthem.

THE SUMMONS.
"Lift up your heads, you Gates,
Draw up your ancient doors,
And let the Glorious King come in!"

THE REPLY.
"Who is this Glorious King?"

THE RESPONSE.
"The LORD of Strength and Might;
The mighty LORD of War."

"Lift up your heads, you Gates,
Lift up your ancient Doors,
Admit the Glorious King."

THE REPLY.
"He is the LORD of Armies,
He is the Glorious King."

PSALM 25.

By David.

My LIVING GOD to You I lift my soul,
My GOD in You I trust,
Nor fear disgrace;
Though my foes on me tread.

None fail who hope on You,
But fools and traitors fail.
O! teach me, LORD, Your ways,
Instruct me in Your paths;
Conduct me to Your truth,
And teach that You are GOD,—
My trust, my hope all day.
I think, LORD, of Your kindness,
And everlasting love;

So shake me from my sins; 7
My crimes remember not,
In mercy charge not them,
For You my LORD are good.

You, LORD, are good and just, 8
Lead sinners to Your paths.
To justice lead the poor, 9
And teach the lost his road;
All my LORD'S paths are smooth and safe, 10
To those who guard His Law and Proofs.

O, LORD, for Your name's sake, 11
Forgive my grievous sin!—
The men who fear the LORD, 12
With care should choose their path;—
And then their life will rest in ease, 13
Their children hold the land.

The LORD directs His friends, 14
And teaches them His Law.
I, therefore, watch the LORD, 15
Who freed my feet from nets,
Who turned to me and pitied, 16
When I was lost and weak.
He eased my griefs of heart, 17
And brought me from my woes;
Saw I was weak and lost, 18
And freed me from my wrongs.

I saw my many foes, 19
My cruel haters, hate.
Yet You relieved my life; 20
My trust on you held up.
You kept me firm and straight, 21
For I had trust in You.

THE ENVOY.

My God set Israel free 22
From all of his distress.[1]

PSALM 26.

By David.

STANZA 1.

Judge me, LORD, for straight forward I walk; 1
I move not from my trust in the LORD;
EVER-LIVING! test me, and be kind, 2
And refine both in thoughts and in heart,
For Your mercy is guiding my sight, 3
And Your Truth is the guide of my march.

STANZA 2.

With the foolish I do not consort, 4
And with vicious youths I do not go.
I hate the discourse of the bad, 5
And with profligates never will sit.
In innocence I wash my hands, 6

[1] NOTE.—Psalm 25, v. 22. I believe this 22nd verse to be the prayer of an old transcriber, not part of David's Psalm.—F. F.

When, LORD, to Your Altar I go
7 To hear to the voice of Your Law,
And to read of Your wonderful acts.
8 LORD I love the Court of Your House,
And the Place of Your glorious Home.

9 Among sinners record not my soul,
Nor my life with the bloodthirsty men,
10 Who with their hands fondle a crime,
And with bribery fill their right hand,
11 For I in my honesty walk;—
So redeem and show kindness to me.
12 My feet are fixed firm in the Right;—
I give openly thanks to the Lord.

PSALM 27.

By David.

1 The LORD, is my light and my Victor, for whom should I fear?
Who dread, when You, LORD, are the strength of my life?
2 When the wicked assailed me, to eat up my flesh,
My opponents and foemen all stumbled and fell.
3 If an army assail me my heart will not fear;
If they rise up to war I shall go out content.

4 I asked from the LORD one request,—
To rest in His House all my days;
To gaze on my LORD's beauty in life,
And inside His Palace reflect.

5 In hard times, He concealed in His Tent;—
He hid in the shade of HIS HALL,
And lifted me into His fort;
6 Raised my head o'er encircling foes,
So I offer my gift in His Hall,
And chant songs and Psalms to the Lord.

7 Listen, LORD to my voice when I cry,
And have pity and answer to me;
8 For You said to my heart "Seek My face,"—
I therefore will seek Your face, LORD;
9 So hide not Your presence from me,
Nor depart from Your servant in wrath.
You helped,—so abandon me not,—
Nor forsake me, my GOD, who can save.
10 Though my Father and Mother forsake,
Yet the LORD will receive me again.

11 EVER-LIVING, O! teach me Your way,
Show me a straight path from my foes.
12 Give me not to my enemies' wish,
For false-witnesses rise against me,
And breathe out their lies!

13 But for this I had trusted to see,
The LORD's bounty while living on earth.
14 Yet trust on the LORD, and be bold;—
Encourage your heart, and still trust in the LORD.

PSALM 28.

By David.

1 To You, LORD, I cry,—to my Rock,—
To me be not deaf,—O! to me be not deaf

When I seem falling down to a pit!
Hear and pity my voice as I shout out to you, 2
As I lift up my hand to Your Holy Abode.

Cast me not to the bad, and the doers of wrong, 3
Who speak fair as friends, but with malice at heart;—
What they practice, return to themselves, 4
And give them the suffering they make.
What their own hands have done, let return on themselves,
Since they see not the works of the LORD, 5
And what He has made by His hands;
Cast them down and build not up again.

Thank the LORD, who has heard my prayer's voice,— 6
My heart rests in the LORD, as my shield, 7
He helped and He cheered up my heart,—
So I praise in my songs.

The LORD is my power and strength, 8
He saves His appointed Himself;
Save Your people and bless Your estate,
Conduct and for ever lead on!

PSALM 29.

By David.

Ascribe to the LORD, you Sons of GOD,— 1
Glory and power ascribe to the LORD!
Ascribe to the LORD His Glorious NAME, 2
Worship the LORD, with Holy Beauty.
The LORD with His grand voice over Seas,— 3
Over Mighty Seas the LORD thunders.

The voice of the LORD is strong,— 4
The voice of the LORD is splendid;
The voice of the LORD breaks Cedars,— 5
The voice of the LORD breaks Lebanon's Trees,
When Lebanon gallops like heifers, 6
And Shirion like young Bulls!

The LORD'S voice shoots flashing fire, 7
The LORD'S voice the desert revives,— 8
The LORD'S voice revives the Desert of Kadesh!
The LORD'S voice whirls the Fir-trees, 9
And strips the leaves from the Woods;
And all tell His might in His Home.
The LORD controls the spheres, 10
And the LORD sits King for ever!
The LORD is the strength of His People, 11
May the LORD bless His Race with peace.

PSALM 30.

By David.—A Psalm for the Dedication of his Home. 1

I will exalt You LORD who delivered,— 2
That my foes should not sneer over me.
And mock, LIVING GOD, when I cried to You. 3

LORD, You took up my life from the Grave, 4
You revived when descending the pit;
So I chant to the LORD for His mercy, 5
And praise when remembering Him kind.
His anger is but for a moment, 6

But His kindness remains for a life.
In the evening He may bring me tears,
But enjoyment at dawn!

7 I exclaimed in my ease, I shall never be moved,—
8 You LORD, in Your kindness, had fixed my Hill firm.
But You hid Your Presence, and I became weak!—
9 To you LORD I cry, and to you LORD I pray,—
10 What profits my blood, if I sink in a ditch?
Can the dust give You praise or report of Your truth?
11 Hear, LORD, and have pity, be helpful to me.

12 My grief You have turned to a dance,
Stripped my sackcloth, and girt me with joy.
I therefore will chant to Your glory,
Nor be dumb to JEHOVAH my GOD,
But thank You for ever and ever.

PSALM 31.

1 To his Bandmaster.

A Psalm by David.

STANZA 1.

2 I trust to You LORD, without shame;
To Your goodness I always can fly.
3 Bend your ear to me, then, from on high,
Become my Deliverer, a tower of strength,
And a fortified house to preserve!

4 For you are my Fortress, and rock,
So lead me and guide by Your power.
5 Release from the net they have spread;—
For You are my Guardian alone.
6 My breath to Your hand I resign,
So redeem me O LORD GOD of Truth.

STANZA 2.

7 I have hated the teachers, of empty ideas,
And my trust I have placed in the LORD,—
8 In Your mercy I joy and am glad.
Because You have looked on my griefs,
And known of the woes of my life,
9 Give not up to the hand of my foe,
But set on my feet, in the plain.

STANZA 3.

10 O! pity me, LORD —for my sorrows,
My body, and soul, and my sight waste with grief,
11 For by anguish my life is consumed,
And my years are exhausted in sighs;
By sufferings the strength of my body decays.
12 I became to my tyrants a jest,
To my neighbours a grief, and a dread to my friends,
Who saw me in public and fled!
13 I'm forgot, as the dead from their heart,
I'm become like a vessel disused,
14 For I heard the abuse of the mob,
Who conspired around about me,
And plotted to capture my life.

STANZA 4.

15 But I have relied upon You,
For, O LIFE, You are truly my GOD.
16 In Your hand is my fate;—set me free

From the power and pursuit of my foes.
And let Your face smile on Your slave, 17
And save me for Your mercy's sake.
O LORD shame me not when I call; 18
In the silent grave let the bad sink,
And silence the false-speaking lips, 19
Bold, proud, and insulting the good.
For great is the goodness You store, 20
For Your friends, and the kindnesses done,
By You to the children of Adam!
You hide in Your presence secure, 21
You guard them from ruffian men,
And shelter from libellous tongues.

STANZA 5.

Thank the LORD for His marvellous acts, 22
A Strong-hold was His kindness to me!
Yet I have exclaimed in my terror, 23
I shall be cut off in Your sight;—
But You heard the voice of my prayers,
When I to You shouted aloud!—
So let all His saints love the LORD; 24
For the faithful the LORD will preserve,—
But repay to the rest their proud acts.
Take courage! embolden your hearts, 25
All you who keep watch for the LORD.

PSALM 32.

A Meditation by David.

He is happy whose sin is reversed— 1
Whose fault is forgiven!

STANZA 1.

How Happy the man, 2
Whose fault the LORD counts not to him,
And there is in his mind no defect!

STANZA 2.

In my silence my bones wore me out, 3
When I groaned for the length of the day,
While Your heavy hand, day and night, 4
Changed my moisture to summer's fierce drought.

STANZA 3.

My sin I confessed, nor have hidden my wrong; 5
To the LORD I told freely my crime;
So You have forgiven my passionate fault!—
For this, all in sin will be prayerful to You, 6
At the time they discover their slip,
That the torrent of waters may not overwhelm.
You were my shelter, my guard in distress, 7
When I called were the guard of my flight!

STANZA 4.

GOD'S REPLY.

"I will teach and will show you the way 8
My glance will control you, and guide.
Be not senseless like horses or mules, 9
Who with bridle, and bit are controlled,
To prevent them assailing yourself."

STANZA 5.

DAVID'S RESPONSE.

Many troubles will come to the bad,
But who trust in the LORD possess ease.
The Holy are glad and delight in the LIFE:
And all the right-hearted rejoice.

PSALM 33.

The Exhortation.

You righteous rejoice in the LORD,
You upright be happy and sing.

STANZA 1.

Give praise to the LORD with the Harp,
Sing Him Psalms on the sweet mandoline.
Come on! sing to Him a new song,
And rejoice in Him with ringing cheers!—
For the word of the LORD is sincere,
And all His works rest upon truth;
He loves both the just and the right,
And His mercies replenish the earth.—
The Lord made the skies by His word,
And their Host by the breath of His mouth;
He collects the wild waves of the Sea,
From His treasures He gives out their foam.

STANZA 2.

Let all the earth reverence the LORD;
All fear Him who dwell in the spheres;
For HE spoke and they came into life,
He commanded, and then they appeared!
The LORD breaks the plans of the pagans,
And frustrates mere human designs;—
But the plans of the LORD last for ever,
The designs of His heart for all times.
Blest the nation whose GOD is the LORD,
And the people He takes for His own.

STANZA 3.

From the heavens the LORD looking down,
Examined the children of man;
And from the abode of His Rest,
GOD watched all the dwellers on earth:
He, who formed every heart of the whole,
Reflected on all they had done!—
By his army, a King did not win,
Nor a Hero prevail by his strength;
The horse often failed to preserve,
Or to fly by exerting his power;—
But the LORD looks on those who fear Him,
And those who rely on His love,
From death to deliver their life,
And restore them in periods of want.

CHORUS OF THE CONGREGATION.

Our souls therefore cling to the LORD
For HE is our strength and our shield,
And by Him our hearts are made glad,
And we can in His HOLY NAME trust.
Let Your mercy LORD rest upon us,
For our hope has been fixed upon You.

PSALM 34.

By David, in his Distress for Want of Food, when he went to Abimelech who Dismissed him and he Escaped. 1

STANZA 1.

The LORD I will bless at all times, 2
His praise shall remain in my mouth;
My soul shall exult in the LORD,— 3
The wretched will hear and rejoice,
Exalting the LORD with myself, 4
And in union proclaiming His NAME.

STANZA 2.

I called to the LORD who replied, 5
And rescued me out of my fears.—
They will look out for Him and have light, 6
And their faces will not be cast down,
"The LORD heard this wretch, they will say, 7
And relieved him from all his distress."

STANZA 3.

The LORD'S Angels camp all around, 8
Those who fear Him, and serve Him like men.
How good the LORD is, taste and try;— 9
Men are happy who trust upon Him.
Let all His Saints look to the LORD, 10
For none who fear Him are in need.
The Tigers may pine and be starved, 11
But who seek for the LORD will find food.

STANZA 4.

"Come my children, and listen to me. 12
While I teach you to reverence the LORD.
What man takes delight in his life? 13
Who is longing to see happy days?
From wickedness hold back your tongue, 14
And your lips from the word that betrays.
Turn from insult and do what is kind; 15
Seek peace and pursue it alone.
For the LORD is observing the good, 16
And His ears have recourse to their cry.—
The LORD rejects doers of wrong, 17
And erases their memory from earth.
But the LORD will hear those who implore, 18
And delivers from all their distress.
The LORD comes to the broken in heart, 19
And saves those whose mind is depressed.
The good may have frequently woes, 20
But the LORD will release from them all.—
He guards every one of his bones, 21
And provides that not one of them break.—
But the wicked are killed by their sin, 22
And the haters of good will despair.

ENVOY.

The LORD rescues the life of His servants, 23
And those who trust Him will not fail."

PSALM 35.

By David.

STANZA 1.

1 Against my opponents, O LORD lead the fight.
2 Seize Your shield and come on to my aid!
3 Couch the spear, and close in with my hunters
Tell my life, "I will come to save you."
4 Bring to shame, and disgrace all who seek for my life,
Repulse and reprove those who plot for my wrong;—
5 Let them be like the chaff to the wind;
And as when the LORD'S Angel pursues
6 Let their pathway be slippery and dark,
At the time the LORD'S Angel comes on.
7 For they dig for me pits without cause,
And lay nets for my innocent life.—
8 Let them meet with destruction unknown,
The net spread for my life, catch themselves,
In their pit let them fall to despair.
9 Then my life will be glad in the LORD,
And rejoice in salvation from Him.
10 All my bones they will say to the LORD,
"Who like You saves the weak from the strong,—
From their robbers, the poor and oppressed?"

STANZA 2.

11 False witnesses rose against me,
They accused me of what I knew not.
12 They repaid me with evil for good,
With intent to bereave me of life.
13 Tho' I had in their griefs worn a sack,
And enfeebled my life by my fasts,
And my prayer from my bosom drew out.
14 I went on my trembeling knees,
As though mourning a mother in death.—
15 But they joy and collect, as I grieve,—
Against me the ruffians combine.
16 Those I know not, incessantly tear;
And as reprobates laugh at a feast,
Against me they rattle their teeth!

STANZA 3.

17 How long, LORD, will you only look on?—
O! deliver my life from their rage,
Your beloved from their lion-like yells!
18 In public I then can thank You,
Would extol to a powerful race.—

STANZA 4.

19 Let no traitors triumph on me,
Ceaseless haters, who wink with their eye;
20 Who never will think about peace,
But of things that will trouble the land,
They reflect, as the means of revolt.—
21 Such opened their mouths against me,
They sneered, "We have seen it ourselves."
22 LORD, you also saw, be not silent my Prince,
And from me remove not far away.
23 Awake, rouse, and rise up as my judge,
My GOD and my Prince plead for me!

LORD judge by your standard of right, 24
And o'er me let them not triumph long.—
Let them not say "Ah-ah!" in their hearts, 25
Or, "We destroyed him," to their minds.
Shame, and degrade those who laugh at my wrongs, 26
Clothe in shame and contempt for their boast;
Let my true friends, rejoice and be glad, 27
And say, "How perpetually great is the LORD,
Who enraptures His servant with peace!"
Then my tongue can declare You are good. 28
And will publish Your praises all day.

PSALM 36.

To the Conductor of the servants of the LORD. 1

By David.

STANZA 1.

Rebellion to Wickedness said,— 2
"Oh, come to my heart!"
There was no reverence of GOD in his sight,
When he smiled with his eyes on his lies,
But he will find out his vile sin! 3

His mouth utters lies and revolt, 4
He meditates fraud on his bed;
He is firm in his path of no use, 5
He never rejects what is bad!

STANZA 2.

Your mercy LORD reaches the hills, 6
Your truthfulness goes to the clouds;
Your goodness like mountains divine, 7
Your justice is like flowing streams!
The LORD helps both the cattle and men;—
How precious your bounty, O GOD!— 8
Adam's sons trust your canopy's shade,
They are fed by the fat of your House, 9
And they drink of your health-giving streams.
For with you is the Fountain of Life, 10
And Your brightness gives to us light.
Your kindness extends to Your friends, 11
And Your goodness to those of right heart.
Let not a proud footstep be mine, 12
Nor let mine be the hands to oppress.
When evil they do let them fail, 13
And never be able to rise.

PSALM 37.

By David.

STANZA 1.

Let not the wicked attract:— 1
Nor envy their practice of sin;
For like grass they are quickly cut down, 2
And they wither, as do the green leaves.
But trust in the LORD and do good, 3
Rest safe in the land and be fed,
And make your delight in the LORD, 4
Who will grant the desire of your heart.

5 Wind on your path up to the LORD;
And trust Him because He can save,
6 And will bring out your right like the dawn,
Your acquittal like noon of the day!
7 Resign all, and rely on the LORD,—
Fret not at the prospering path,
Of the man who will practice deceit.
8 Cease anger, and leave off from wrath,
Nor be fretful, except against wrong;
9 For the wicked will all be cut off,
And who trust in the LORD hold the Land.
10 Wait awhile, and the bad will be not!
While you look at him, his home is gone!
11 But the kind will inherit the land,
And enjoy its perfection of peace.
12 Tho' the wicked may rage at the good,
And gnash with their teeth against them.
13 The Almighty still laughs them to scorn,
For He sees that their day will come on:

STANZA 2.

14 The wicked draw sword, and bend bow
To strike down the feeble and poor,
And murder the good on the path;—
15 But their sword will come to their own hearts,
And their bows will destroy their own selves;
16 And what little the righteous possess,
Is more than the wealth of the bad.
17 For the arms of the bad will be smashed,
But the LORD will the righteous support.
18 Of the honest the LORD knows the days,
Their possessions for ever will be,
19 Nor fail in the time of distress,
But in periods of famine be fed,
20 While the wicked will wither away,
And who hate the LORD, like a parched field
Will vanish in smoke and dissolve!
21 The bad borrows, and does not repay,
The righteous is generous and gives.
22 Whom He blesses inherit the earth,
And those whom He curses decay.
23 The man who steps on with the LORD,
Is safe, and his pathway is smooth;
24 If he stumbles he is not cast down,
For the LORD will hold him by His hand.
25 I have been young,—and now I am old,
And have not seen the righteous forsaken,
Nor his children go begging their bread;
26 All day he was kindly, and lent,
And so his descendants are blest.
27 Turn away from the wrong and do right,
And eternal your dwelling will be;
28 For the just are beloved by the LORD,
And He never abandons His Saints;
For eternity they are preserved,
But the Race of the bad is destroyed;
29 For the good will inherit the earth,
And upon it for ever will dwell.
30 For the mouth of the good utters sense,
And his tongue speaks for justice alone.
31 With the Laws of his GOD in his heart,
He never will cease to advance.

STANZA 3.

The wicked lay wait for the good, 32
And seek to procure his death.
But the LORD will not leave to their hand, 33
Nor let him be wronged by their judge.
Keep the path of the LORD and have hope, 34
He will help you to conquer the land,
And to cut off the wicked you fear.
I have seen how the wicked succeed, 35
And spread like a green growing tree;
Then I passed and I saw he was not, 36
And I sought him, but nowhere could find.
Watch the True, and regard the Upright, 37
For the end of those men is in peace.
But Transgressors will perish together,— 38
The future of sinners is wreck.
The righteous are served by the LORD,— 39
Their fortress in time of distress,—
JEHOVAH assists and protects, 40
And saves from the hand of the bad,
All who trust upon Him.

PSALM 38.

A Memorial Psalm of David. 1

STANZA 1.

LORD punish me not in Your haste, 2
Nor in Your hot anger correct;
For Your arrows have pierced into me, 3
And upon me the blow of Your hand.
In my flesh now no soundness remains, 4
Because of Your wrath;
In my bones there is nothing of ease,
Because of my sin!
For my passions went over my head, 5
Like a burden too heavy to bear.
They debase and they rot me away,— 6
And because of my crimes,
I am bent and crushed down. 7
All the day I am walking in gloom,
For my vitals are full of disease, 8
And there is no health in my frame.
I am feeble and very depressed, 9
And groan from my anguish of heart.
All my wail is before You, my LORD, 10
And my sighs are not hidden from You.
My heart throbs, my vigour is gone, 11
And I have not the sight of mine eyes.
My loved ones and friends shrink away, 12
They rise and avoid my approach;
But those hunt, who desire my life, 13
And are seeking for injuries to me,
And meditate treason all day.

STANZA 2.

But I, like the deaf, hear it no; 14
And there is in my mouth no reproof.
I am like to a man who hears not, 15
And without a reproach in his mouth.
Yet my hope, LORD, relies upon You,— 16
You, my LORD and my GOD, are my help;—
For I thought they would triumph on me; 17

Would exult when my footsteps had slipped.
18 For now I am ready to halt,
And my anguish is always at hand.
19 I therefore confess to my faults,
And deeply I grieve for my sins.
20 But my enemies live and are strong,
And my treacherous haters increase;
21 And they who pay goodness with hurt,
Accuse me, though I did them good!

ENVOY.

22 LORD never forsake me;—
My GOD leave me not.
23 Haste to help me, my Saviour and Prince.

PSALM 39.

1 To Jeduthun the Bandmaster.

A Psalm by David.

STANZA 1.

2 I said I will guard my path,
From sinning with my tongue;
With a bridle guard my mouth,
3 From ever-approaching crime!
I was silent and dumb,
I was silent from good,
But I troubled and grieved.—
4 My heart was hot in my breast,
A fire burnt in my mind,
Until I uttered my thoughts;—
5 Instruct me, LORD, of my end,
And what the extent of my days,—
What I am and how weak, let me know.

STANZA 2.

6 You have given me a measure of days
I am weak, and as nothing to You;
How weak are all men at the best!—
7 How shadow-like man passes by!
How vainly he stores up his wealth.
And who will collect it knows not!
8 And what now, my LORD, is my hope?
My only hope rests upon You.

STANZA 3.

9 Redeem me from all my revolts,
Let me not be the scorn of the vile.
10 I was silent, nor opened my mouth,
Because You had done it Yourself.
11 Remove Your affliction from me;
I am crushed by the blow of Your hand,—
12 For when You correct man for sin,
You crush all his joys like a moth;—
How feeble! alas! are all men!

STANZA 4.

13 Listen, O LORD to my prayer,
And attend to my cries,
Be not deaf to my tears;
For I am but a stranger with You,—
A lodger, like my fathers were.
14 Then make for me comfort awhile,
Before I depart, and am not.

PSALM 40.

To his Bandmaster. 1

A Psalm by David.

STANZA 1.

Hoping, I hoped in the LORD, 2
Who looked on, and heard as I cried,
And raised from the Pit of Despair, 3
Pulled my feet from the miry clay,
Placed on the firm rock of success,
And put a new song in my mouth.— 4
Many saw and gave thanks to our GOD,
And will reverence and trust in the LORD.

STANZA 2.

Happy man! who can trust in the LORD, 5
Nor turns to false slippery lies!
LORD how many the things You have made, 6
How grand Your designs for our sakes,
No man can relate them for You,—
They exceed every utterance by speech.
You approved not of offerings and gifts, 7
—You revealed to my ears,—
You asked not burnt offerings for sin,
So I answered, "Behold I have come, 8
As prescribed in the letter to me,
With delight, GOD, to work out Your will, 9
For Your law is endorsed in my breast.
I publicly preached about Right, 10
You know, LORD, my lips were not still,
I hid not Your good news in my heart,— 11
Your Truth, and Salvation proclaimed;
I concealed not Your mercy and Faith,
From the Public at large!

STANZA 3.

LORD hold not Your pity from me, 12
Let Your mercy and truth always guard.
For sufferings upon me are heaped, 13
Without number the frailties I bear,
To look at them I have no power;
They are more than the hairs of my head,
So I have abandoned my heart;—
Let it please You, my LORD, to relieve, 14
Everlasting make haste to my aid!—
Degrade and disgrace them at once, 15
Who hunt for my life to destroy,
Repulse and defeat those who joy in my woes;
Give them loss, in reward for their jeers, 16
Who uttered against me their laugh.
Let those sing and be glad who seek You, 17
Say always the LORD was my Saviour and Friend.
For tho' I am poor and in want, 18
About me my LORD cares, and guards,—
So delay not to save me, my GOD.

PSALM 41.

To his Bandmaster. 1

A Psalm by David.

Bless the man who consoles the depressed! 2
The LORD will relieve him in grief.
LORD! keep his life happy on earth, 3

And give not to the wish of his foes.
4 LORD! support him when sick on his bed;
And in illness make pleasant his couch.

PSALM 41A.

STANZA 1.

5 I entreat, LORD, have pity on me;
Heal my soul though I sinned against You.
6 My foe says,—"It goes hard with him;
He will die and his memory fade."
7 And if on a visit he comes,
Deception he speaks from his heart;
His malice he feeds in himself,
Goes out, and then spreads it abroad.
8 All my enemies whisper together,
All who hate me combine for my hurt.
9 They say, "He is loaded with crimes,—
When he falls he will not rise again!"

STANZA 2.

10 Yet that man was my most trusted friend;
He has kicked me who ate of my bread:
11 So have pity, O LORD, upon me,
And raise, that I may repay him;—
12 By which I shall know that You love,
When o'er me my foes cannot shout.
13 And You hold me up in my right,
And fix me for ever near You.

PSALM 41B.

A Chorus or Doxology.

14 Let Israel bless the LIVING GOD for ever,
And ever, and for aye!
Amen and still Amen.[1]

END OF THE FIRST BOOK OF PSALMS.

THE SECOND BOOK OF PSALMS.

CONTAINING SELECT SONGS BY VARIOUS CHORISTERS AND POETS.

PSALM 42.

1 To the Bandmaster.

A Meditation addressed to the Choristers.

STANZA 1.

2 As pants a Hart for rippling brooks,
So pants my soul my GOD for You.
3 My soul is thirsting for my GOD:—

[1] NOTE.—The 41st Psalm of the ordinary notation is clearly three distinct anthems, of entirely distinct character, confused by some ancient transcriber. I consequently separate them.—F. F.

When can I come, Oh Source of Life,
And see the face of GOD?
My tears have been my food, 4
Whilst day and night they ask,
"To-day where is your GOD?"

I think of this, and pour my soul, 5
For to the House of GOD I went,
Along with you, with cheerful voice;
And festive singing crowds.

STANZA 2.

Why are you bowed down, O my soul? 6
And why in trembling grief for me?
I still possess my trust in God,
And thank Him for His help.

STANZA 3.

My GOD, my soul is bowed for me;—
Yet from Depression's Land I think,
And from Grief's Mountain, bow to You
Where torrent—torrent hails, 8
With voices from Your crashing falls,
And waves that roll along.

STANZA 4.

By day JEHOVAH shows his love, 9
And sings with me at night.—
I pray to GOD about my life,—
I ask from GOD, my hope, 10
"Why do I walk depressed
While enemies oppress
And crush me to my bones? 11
Tormentors in their scorn,
Demand from me all day,
"Ah, where is now your GOD?"

STANZA 6.

Why are you bowed down, O my soul, 12
And why in trembling grief for me?
In GOD I still possess my trust,—
Still thank my Saviour, Prince, and GOD!

PSALM 43.

STANZA 1.

GOD judge me, and plead in my cause 1
Against an unmerciful race;
And guard me from men false and vile;
For You, only, my GOD, are my help. 2
O! why do You cast me away?
O! why do I walk so depressed
While my foeman is free to oppress?
Send Your light and Your truth, 3
They comfort and lead to Your Hill,
And up to your Holy Abode,
Where I go to the Altar of GOD,— 4
To the God of my pleasure and joy,
And thank you, my GOD, with the harp.

STANZA 2.

Why are you depressed, O my soul? 5
And why are you anguished within?
I still have my trust in my GOD,
Still thank my Prince, Saviour, and GOD.

PSALM 44.

1 To the Conductor of the Choristers.

A Meditation.

STANZA 1.

THE GENERAL.

2 O! GOD, we have heard with our ears,
Our Fathers relating to us,
The wonders You did in their days,
In the days of old times,
3 When your hand drove the Heathen away,
And you punished and flung out vile tribes.
4 For they seized not the land by their sword,
And their own arm did not save themselves,
But Your right hand and arm,
And the light of Your face, for You loved.

STANZA 2.

THE TROOPS.

5 And You are our Leader, and GOD,
Who orders for Jacob success.
6 Our opponents through You we defeat,
And who rise, we o'erthrow by Your NAME.

THE GENERAL.

7 For I rely not on my bow,
And victory comes not from my sword;—
8 But from our assailants You save,
And make those who hate us to fail.
9 Let us cheer to our GOD all the day,
And for ever give praise to HIS NAME.

STANZA 3.

THE TROOPS.

10 Will You now reject and disgrace,
And not with our armies go out?—
11 Would You now turn us from our foes,
And let those who hate us rejoice?
12 Will You let us be eaten like sheep,
And for Pagans to chase like a storm?
13 Will You sell Your People for naught
And make no wealth out of their price?
14 Will You set us a scorn to our friends,
To our neighbours a laughter and mock?
15 Will You set us a proverb to Pagans,
And to Peoples a shaking of head?

THE GENERAL.

16 All day put dishonour before me,
And cover my face with disgrace?
17 At the voice of Derision and Libel,
In the face of my foe, unrevenged?

STANZA 4.

THE TROOPS.

18 All this comes, tho' we have not forsook,
Or not to your Treaty been false;
19 We have not turned away in our hearts,
Nor bent our steps out of Your path,
20 Yet we fall in a den full of snakes,
And are wrapped in the Shadow of Death!
21 Had we forgotten the name of our GOD,

And stretched our hands to a God who was strange,
Would not GOD enquire about that, 22
For he knows all the secrets of hearts?
Yet for You we are murdered all day, 23
We are treated like sheep to be slain!
Rouse, ALMIGHTY! For what do You sleep? 24
Awake! nor cast us off for ever!
Your face, for how long will You hide, 25
And forget our affliction and grief?
Rise up, and to us restore ease, 26
And redeem us, because You are kind.

PSALM 45.

To the Conductor of the Flageolets. 1

A Meditation for the Choristers.—A Song of the Affections.

MAIDEN BRIDE.
"My heart o'erflows, with pleasant thought;— 2
I tell my doings to the King,—
A rapid writer's pen, my tongue."

DAVID.
"You're fairer than a child of Adam, 3
Your graceful lips express it well,
So may GOD bless for ever."

MAIDEN BRIDE.
"Your sword gird on your thigh, 4
For courage, fame, and honour;
For Honour, drive your Chariot, 5
And for the sake of truth,
Seek out and help the Right:—
It honours your right hand.
Your darts will Nations pierce, 6
Beneath you they will fall,—
Aim at your foeman's heart.
Your Throne, Prince, is for ever;— 7
Your Kingdom's Staff, the Right;
You love the right, and hate the wrong, 8
So GOD, your GOD, anoints
With sweeter oil than all your friends!
Your garments smell of cassia-myrrh; 9
From ivory jars, to make you glad."

DAVID.
"On you Kings' daughters wait, 10
A Queen stands at your right,
In lace of woven gold.
Hear, girl, look and attend;— 11
Forget your Tribe, and Home.
A King desires your love,— 12
Bow to him, as your LORD.
Tyre's daughter brings you gifts, 13
The wealthy nations come."

THE PRIEST.
"Princess of Glorious Veil, 14
With Gold Embroidered Robes,
Approach the King with grace; 15
Come, follow, shepherd girls,
Where she leads on for you.
Advance with joy, and smile,— 16
She enters the King's Hall."

THE CHORUS TO THE BRIDE.

"Your Sons, instead of father,
Will sit provincial Lords.
Forget your name for ever,
And the Tribes will always love."

PSALM 46.

To the Conductor of the Choir of Girl Singers.

A Song.

STANZA 1.

GOD is a refuge for us,
A strong help, when great troubles come;
So when the earth quakes we fear not,
Tho' hills splash to the heart of the seas,
Whose waters will murmur and roar,
And break on the Cliffs in their rush.

STANZA 2.

Bright streams deck the City of GOD,
Whose Holy Abode is on High,
She shrinks not with GOD in her midst;—
GOD comforts at break of the day.

STANZA 3.

Trembling Peoples and Kingdoms may shake,
Earth dissolve when He utters His voice:—
With us is the LORD of the Hosts,
Jacob's GOD is a fortress for us!

STANZA 4.

Come gaze on the works of the LORD
What power they show to the earth!
He gives peace to the bounds of the land,
Breaks the bow, and the arrow, and spear,
And the Chariots burns in the fire!

THE LORD'S ORDER.

Go and learn, that I only am GOD,—
I rule in the Heathen, I rule in the Land!

CHORUS.

With us is the LORD of the HOSTS!—
Jacob's GOD is a Fortress to us!

PSALM 47.

To the Conductor of the Choir.

A Psalm.

STANZA 1.

Let all the Tribes clap with their hands,
Cheer to GOD with a clear ringing voice;
Thus honour the LORD in the Heights,
The Great King over all on the Earth!
Who threw down the People beneath us,
And put nations under our feet.
He chose for us our possessions,
The Glory of Jacob He loved!

STANZA 2.

Rouse GOD with a shout!—
The LORD with the voice of a trumpet!—
Chant all to our GOD, O chant,—
Chant, yes, chant to our King.
For GOD is the King of all earth,
So now with intelligence sing!

STANZA 3.

GOD is the King over Nations,
As HE sits on His most Holy Throne,
So Princes of Peoples collect,
With the People of Abraham's GOD,
For the Princes who guard all the Land,
Are offering much!

PSALM 48.

A Dancing Song for the Choristers.

STANZA 1.

INVOCATION.

Exalt our LORD, and highly praise,
In City of GOD'S Holy Hill!
The lovely height,—our country's joy,—
With Zion's City on the North,—
The City of the Mighty King!

STANZA 2.

RESPONSE.

GOD is known in her Mansions high;—
When Kings learnt that, they passed;—
They looked, they feared, and shook in dread,
Their loins shook with child-birth pains,—
As Tarshish ships wrecked by East-winds.

STANZA 3.

CHORUS OF TRIBUTARY KINGS.

"As we had heard,—so now we see,
The City of the LORD OF HOSTS,
The City of the GOD of gods,
Was founded for all time!

STANZA 4.

"We have thought of Your kindness, O GOD,
In the midst of Your Glorious Home:
GOD, Your fame is as wide as Your praise,—
Your hand fills the earth with all good;
So let the Mount Zion rejoice,—
The daughters of Judah be glad,—
Because of Your perfect Decrees!"

STANZA 5.

THE CHOIR.

Come forward and go about Zion,—
And number her Towers!
Lay your heart to her ramparts,
Consider her Halls,
And regard them for ages to come!
For her GOD, is our GOD for ever,
And He is our guardian till death!

PSALM 49.

1 To the Conductor of the Choristers.

A Psalm.

STANZA 1.

2 Hear this all you Peoples,—
Attend, all who dwell in the World;—
3 Sons of Adam, with children of men,
Along with the rich and the poor.
4 For my mouth speaks in knowledge,
And sense is the thought of my heart.
5 I will bend down my ears to the verse,
And unfold my ideas to the harp!

STANZA 2.

6 Why fear I the bad in my right?
And the wicked surrounding my feet?
7 Those who trust on their power,
And confide on their wealth?
8 Which never can set a man free,
Nor give GOD a ransom for him.
9 How costly redeeming their lives,
When they fall down for ever!
10 For can he always live,
And look not on decay?

STANZA 3.

11 Yet he sees that philosophers die:—
All, like fools and the brutes are destroyed,
And to others abandon their power.
12 Their houses they thought built for ever,
And their dwellings for ages of time,
And they fix their own names on their Lands.
13 Yet man cannot last in renown,
He perishes like the dumb brutes.
14 How foolish this way of theirs is!
But their children delight in their plans.

STANZA 4.

15 They lie in the grave like a flock;
Death shepherds them when they descend,
He lays them straight out to the view,
With their troubles and griefs in his care.
16 But GOD will deliver my life
From the hand of the Grave, who may seize.

STANZA 5.

17 Envy not when a man grows in wealth;
When in honour his family gains,
18 For nothing he takes in his death,
Nor can carry his honours with him
19 Though his mind may be happy in life,—
Yet that you are well be content,
20 He goes to his ancestor's race,
And never more looks on the light.
21 Men in honour, and yet without sense,
Are like to the perishing beasts.

PSALM 50.

A Psalm of Asaph.

STANZA 1.

The GOD of gods, the LORD, has spoken,
Called Earth from Sunrise to its set,
GOD'S perfect beauty shines from Zion;
Our GOD comes on and is not still.
Fire devours before Him,
And round Him mighty storms.
He calls to Heaven above,
And Earth to help His Race:
"Collect to me my Saints,
By offering treat with Me.
The Heavens declare the right,
Which GOD Himself decrees.

STANZA 2.

"I speak,—My People hear,—
Whilst I, you, Israel teach,
Your GOD of gods am I!—
I claim not sacrifice,
Your gifts before me stand.
Nor take bulls from your house,
Nor goats from out your fold.—
All Forest-beasts are mine,
Herds on a thousand hills,—
I know all mountain birds,—
The pasture's wealth is mine.
I need not tell if hungry,—
Mine are the whole World's fruits!—
Eat I the flesh of bulls?
Or drink the blood of goats?—
Then offer GOD your thanks,
Pay the MOST HIGH your vows,
Call Me in Sorrow's day,—
I will relieve;—you thank."

STANZA 3.

But GOD asks of the bad
"Why study you my Laws?
Take My Treaty in your mouth,
Whilst you correction hate,
And fling Commands away?
You see a Thief,—and share with him;—
And with the adulterers join!
You let your mouth to rogues,
And mislead by your tongue!
You libel all your brothers,
Your mother's son revile!—
Did these, and I was still,—
You thought Me like yourself!
Reflect! nor GOD forget,
Lest I resistless tear,—
So offer thanks to Me,
And walk GOD'S saving path."

PSALM 51.

1 To his Bandmaster.

2 **A Psalm, by David, when Nathan the Preacher came to him on account of his Adultery with Bathsheba.**

STANZA 1.

3 Pity me GOD in Your mercy,
In great kindness blot out my crime.
4 Like rain-showers wash off my passions,
And purify me from my guilt,
5 For I will acknowledge my crime,
And before me are standing my sins;
6 I certainly sinned against You,
And committed this wrong in Your sight;
You therefore are right in Your message,
And are in Your sentence correct.
7 Alas! I was born with this passion,
And my mother conceived me for sin.

STANZA 2.

8 You delight in the truth that was hid,
My conscience You made me display;
9 But cleanse me and scour me with soap,
Yes, wash me till whiter than snow.
10 If You hear me I joy and am glad,
The bones You have broken will laugh.—
11 Oh, cover Your face from my sin,
And the whole of my passions blot out!
12 Create a clean heart for me, GOD;
And put a new mind in my breast.
13 And cast me not out from Your Presence,
Nor take Your pure spirit from me.
14 Restore me Your triumphant joy,
Support me with freedom of soul,
15 Then I'll teach the rebellious Your path,
And turn back the sinners to You.
16 O pardon me, GOD, for the murders;—
O give me salvation, my GOD!
When my tongue will proclaim You are right,

STANZA 3.

17 My Prince You have opened my lips,—
Your kindness my tongue shall proclaim.
18 You wished not for Offerings or Gifts,
And Burnt-offerings gave You no delight,
19 So I give to GOD my broken spirit;—
A heart that is broke and depressed,
Will not be refused by that GOD.

PSALM 51A.[1]

A Prayer for Zion.

20 O! look with Your favour on Zion,
And build up Jerusalem's walls.
21 Then You will be pleased with right Offerings,
On Your Altar whole bulls they will lay!

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1 NOTE.—These last four lines of the usually called 51st Psalm are most certainly not a part of David's sublime Ode of repentance, therefore I separate them as above.—F. F.

PSALM 52.

To his Bandmaster. 1

A Meditation by David, when Doeg the Edomite went and Reported to Saul, "David has gone to the House of Akhimalek." 2

STANZA 1.

Why boasts the General of mischief?— 3
GOD'S mercy exists all the day.—
Mischief you weave with your tongue, 4
With a glance of the eye you betray.
Evil you love more than good, 5
Falsehood better than speaking the truth!

STANZA 2.

You love everything that is vile;— 6
With your tongue you will always mislead.—
But GOD will destroy you for ever, 7
And cast you away from His Hall;
And uproot from the land of your life!

STANZA 3.

The righteous will see it and fear, 8
And raise up a laugh against him.
"See that man put no trust upon GOD, 9
But relied on his wealth and his might!"

STANZA 4.

But I grow in GOD'S House like an olive, 10
Always trust in Your mercy, O GOD,
I will praise You for ever, for what You have done, 11
And will call on Your Name,
For sweet mercy is present with You.

PSALM 53.

To his Bandmaster. 1

A Reflection upon his Sickness, by David.

STANZA 1.

"There is no GOD," says the fool in his heart, 2
Corrupted and rotten in vice, never practising good.
On the Children of Adam, GOD looked down from the Heavens 3
To see if they had enough sense to enquire for GOD?
All straggled, corrupted together, 4
None doing fairly, no, not even one!

STANZA 2.

Do they not know they do wrong 5
When devouring My Race as they eat up their bread?
And they call not on GOD!
So they tremble where no fear exists, 6
For GOD shakes the bones of the vile;
Brings to grief for despising their GOD,
Who gives Israel victory from Zion. 7

(ENVOY, BY A RABBINICAL EDITOR.)

(When GOD turns His People's captivity, 8
Jacob will laugh and Israel smile.)

PSALM 54.

1 To his Bandmaster.

2 **A Reflective Song, by David, when the Zifites went and Reported to Saul that David was Living near them.**

STANZA 1.

3 GOD, in Your power is my safety,
And in Your might my defence,—
4 Oh, GOD hear my prayer,
And attend to the words of my mouth,
5 For savages rise upon me,
And ruffians seek for my life;
With whom there is no thought of GOD!

STANZA 2.

6 But look! for a GOD is my helper,
The ALMIGHTY supporting my life.
7 He turns their crime back on my foes,
And He by His firmness destroys

STANZA 3.

8 With a vow, I will offer to You,
Praise Your Name, Lord, because You are good;
9 For from all my foes You deliver,
And my enemies show to my sight.

PSALM 55.

1 To his Bandmaster.

A Reflective Song by David.

STANZA 1.

2 Listen O GOD to my prayer,
And hide not Yourself from my pleas;
3 Give a hearing to me, and reply,
For I wander reflecting, and moan,
4 At my foe's voice, before and behind,
For the wicked throw terror on me;
They accuse me with fury and rage,
5 My heart beating quick in my breast,
Whilst the faintness of Death on me falls;
6 And on me fear and shuddering comes,
And terrors encircle me round!
"Who will give me Dove's wings," I exclaim,
To fly off, and seek myself rest?
8 For then I would fly far away,
And rest in the Desert secure.
9 I would hasten to make my escape,
From the rage of this wind, and this storm."

STANZA 2.

10 LORD swallow and split up their tongues,—
Cruel wrong I have met in this Town.—
11 Day and night they encircle the walls,—
And passion and sorrow are there.
12 There, mischief that will not depart;
With arrogance, malice, and fraud.

STANZA 3.

13 I could have borne, if a foe had reviled,
Or against me an enemy rose,—
For I could have hidden from them,

But you, man, were close by my side,— 14
You were my companion and friend!—
How sweetly we chatted together, 15
As we walked to GOD'S HOUSE with the crowd.
O! fling sudden ruin on him,— 16
Let him go while alive to the Grave!—
For malice was deep in his breast!

STANZA 4.

I will cry for myself to my GOD, 17
To the LORD who is able to save.
At evening, and morning, and noon, 18
As I cry He hears my moaning voice.—
He will give my soul peace in my breast, 19
From the many who stand against me.
GOD hears me, and will punish them, 20
And fling to distress from their rock,
To which they will not be restored,
Because they have no fear of GOD.

STANZA 5.

He held out his hand as for peace,— 21
But his treaty he broke!
Than butter his mouth was more smooth,— 22
But war in his heart;
His words they were softer than oil,— 23
But they were only traps!
Yet treacherous and blood-thirsty men, 24
You, GOD, bring to deepest distress;
They live not the half their days,—
So I trust upon you!

PSALM 56.

By David, to his Bandmaster. 1

Composed on hearing the Cooing of Doves at a Distance, when Imprisoned with him, by the Philistines in Gath.

STANZA 1.

Oh, pity me, GOD, for I am overwhelmed; 2
Every day men pursue me with war,
They pant in pursuit all the day, 3
Against me many warriors rise!—
Though in fear, I will trust upon You; 4
I am strong in the promise of GOD, 5
I have trusted in GOD without fear,
What can flesh do to me?

STANZA 2.

They devise things against me all day; 6
All their thoughts are to do me some harm.
They hide themselves watching my tracks, 7
And they hope for my life!
For their wickedness, shall they escape? 8
Cast these people down, GOD, in Your wrath.
Count my wanderings up for Yourself, 9
Put into Your bottle my tears,—
Are they not recorded with You?
Then turn my foes back when I cry, 10
To teach me that You are my GOD.
The GOD on whose promise I trust, 11

Upon the LORD'S promise I rest;
12 My hope is on GOD without fear,—
So what can man do against me?

STANZA 3.

13 Your vows are upon me, O GOD;—
I will pay in thank-offerings to you;—
14 From Death you have rescued my life,—
So my feet have not faltered to fall,
For You went before me, my GOD,
In the BRIGHTNESS OF LIFE!

PSALM 57.

1 To his Bandmaster.
2 **Written by David, on his Flight from the Presence of Saul, to the Cave.**

STANZA 1.

O, pity me, pity me GOD,
For my soul has reliance on You;
I will trust in Your canopy's shade,
Until my distressers have passed.—
3 I call to my GOD, the Most High,
To the GOD, who has laboured for me,
4 Who sent from the Heavens and saved,
And the Ruffians in power restrained,
When GOD sent His mercy and truth.

STANZA 2.

5 My life is laid down among lions;—
The furious children of men,
With arrows and spears for their teeth,
And their tongue is a glittering sword.

STANZA 3.

6 GOD whose grandeur is over the Heavens,
Your glory above all the earth;—
7 They spread out a net for my feet,
Dug pitfalls to capture my life;—
But they have sunk into their pit!

STANZA 4

8 My heart rests, O My GOD, my heart rests!
So I sing You in songs, and in psalms.—
9 Arise up my pride! arise harp and lute!—
I will rise up myself with the dawn,
10 And proclaim You, ALMIGHTY, to Nations,
To People sing of You in psalms;
11 For Your Mercy is high as the skies,
And Your Truthfulness reaches the clouds;
12 GOD, Your grandeur is over the Heavens,
And Your Glory above all the Earth!

PSALM 58.

1 Written to his Bandmaster.

By David, advising him never to Despair.

STANZA 1.

2 Those in Power should utter the truth,
And honestly govern the children of Adam.
3 But, alas! from your hearts you do wrong;

Your heavy hands loading the scales!—
They wickedly stray from the womb, 4
They wander from birth speaking lies.
They poison like venom of asps, 5
Like the Deaf-Adder shutting her ears,
To hear not the voice of the Charmer, 6
Tho' charming with greatest of skill.

STANZA 2.

GOD! pull out their teeth from their mouth; 7
LORD! break the young lion's jaw teeth;
Let them vanish like water when spilt; 8
Like a snail that is crushed in the path, 9
Or abortion that sees not the sun;
Ere they see it surround them with thorns, 10
That alive they may burn with a roar!

STANZA 3.

Then the Good will enjoy the result:— 11
In the blood of the Bad wash his feet,
And men say, "There is profit in right,— 12
A GOD who does Justice on earth."

PSALM 59.

To his Bandmaster. 1

Written by David about the Villainy of Saul, who sent and besieged him in his House, to kill him.

STANZA 1.

Release me, my GOD, from my foes,— 2
Protect me from those who assail;
Set me free from the doers of wrong, 3
And save from these blood-thirsty men;
For see how they hunt for my life, 4
Their forces against me collect,—
Not, LORD, for my fault or my sin!

STANZA 2.

They prepare to attack without cause,— 5
Arise, and come forward and see!
And You, O LORD GOD, of the Hosts, 6
Awaken, O Israel's GOD!
Unpitying visit these men,—
All those who deceive and betray!

STANZA 3.

They return with dusk,—grin like dogs,— 7
And then they encircle my house.—
And, look, how they foam at the mouth, 8
And the slaver runs down from their jaws!
But You, LORD, about them can smile, 9
You laugh all the day at the rogues.—
You are strong!—I will trust upon You; 10
For GOD is Himself, my defence.
My GOD with His mercy precedes, 11
My GOD protects me from my foes!
Slay them not, lest my People forget, 12
But disperse and o'erthrow by Your might,[1]—

[1] NOTE.—Psalm 59, v. 12. ("The LORD is our shield!"), מָגִנֵּנוּ אֲדֹנָי. I would suggest this exclamation is an old Rabbin's comment, for it breaks the verse.—F. F.

13 By their mouth's sin, and speech of their lips,—
Let them thus be all caught in their pride.
Let the cursing and lies they relate.
14 Be consumed in a fire and destroyed!
And teach them that GOD has the rule,
To the furthest of bounds of the earth.

STANZA 4.

15 At dusk, they come back with their growls:—
Like dogs they encircle the house.—
16 They yell for the food they get not;—
17 But I myself sing of Your power,
And am cheered by Your mercy till morn,—
For You are a Fortress to me,
And a refuge in times of distress.
18 My GOD as my Strength I will chant,
For GOD is my fortress, my GOD is my Trust!

PSALM 60.

1 Written by David, to his Bandmaster, as an Instruction during his
Invasion of Aram-Nahrim (Mesopotamia) and Aram-Tzobah (the
2 Delta of the Euphrates, on the Persian Gulf), when Joab was
Repulsed, and the Edomites slew Twelve Thousand, at the Confluence
with the Ocean.

STANZA 1.

DAVID'S PRAYER.

3 GOD, in Your wrath You abandoned and routed,—
Turn to us again!
4 You shook the earth, till it broke,
And like rotten wood shattered!—
5 You have shown to Your people affliction,
We have drunk of the staggering wine;
6 You abandoned Your standard to terrors,
To flight from the face of a rout!
7 That Your darlings may not meet destruction,
Let Your hand help and answer to me.

STANZA 2.

THE PRIEST.

8 GOD from His Sanctuary speaks.
I am glad!—

David.

DAVID'S ORDER FOR BATTLE.

I will divide in the morning,
And lower the tents for advance;
9 Take Gilad, and Manasseh with me,
And Ephraim to strengthen my Van,
And Judah shall serve as my Guard!
10 I will charge on the Moabite flank,
Over Edom will march in my boots,
And over Philistia cheer!

STANZA 3.

11 Who will storm for me the fort?
And who against Edom will charge?
12 GOD will not our armies forsake!
Will not GOD advance with our troops?
13 And give to us strength in distress,
Where vain would be victory by men?
14 With GOD we will gallantly work,
Our enemies HE will defeat!

PSALM 61.

To the Conductor of the Women Singers. 1

By David.

STANZA 1.

Listen, O GOD, to my cry! 2
And attend to my prayer!
I cry from earth's boundary to You, 3
In exhaustion of heart—
Lead me to a rock, that is higher than I,
For You ever were my defence, 4
A Fortress protecting from foes.
Let me rest in Your dwelling for ever 5
Let me fly to Your Canopy's shade!

STANZA 2.

For You heard my promises, GOD,— 6
Gave possessions for honouring Your Name:
Add days, to the days of the King,— 7
Make his years like the ages of age!
Let me dwell in the presence of GOD, 8
Where mercy and truth always guard;
Then I always can sing to Your Name, 9
And pay my vows, day after day.

PSALM 62.

To his Bandmaster, for Jeduthun. 1

A Psalm by David.

STANZA 1.

Yes! My soul is resigned to my GOD; 2
And from Him my safety will come.
Yes! He is my rock, and my Saviour, 3
My Hill whence I cannot be moved!

STANZA 2.

How long will you sit on a man? 4
You all like a wall will be broke,—
Like a fence bulging out to its fall!
They only advise by their lips, 5
Their lying mouth loves to deceive,
They bless,—with a curse in their heart!—

STANZA 3.

Yes! My soul is resigned to my GOD; 6
For from Him alone comes my hope;
Yes! He is my Rock, and my Saviour, 7
My Fort from which I will not move.
With GOD is my Safety and Might, 8
My Stronghold and Fortress is GOD,
So trust on Him, men, at all times, 9
And pour out your hearts before Him,
For our hope is on GOD!
Alas! feeble, frail sons of Adam; 10
Man's sons in the balance fly up:—
They are weakness alone!

STANZA 4.

Put not your trust upon wrong,— 11
For robbery leads not to power;

Or on prospering set not your heart.
12 GOD spoke once,—yes, and twice I have heard,
That power is only from GOD,
13 And from You, Almighty, comes mercy,
For You reward men for their work!

PSALM 63.

1 **A Psalm by David when he was Living in the Wilderness of Judah.**

STANZA 1.

2 GREAT GOD, You are my GOD,
At dawn I seek for You,
My soul and flesh long for You,
On this land, dry, and weary,
Where there is not a stream!
3 To gaze upon Your goodness,
To see Your glorious might;
4 For Your gift is more than life,
And my lips declare You blest.
5 So while that I can thank You,
I lift hands to Your house;
6 For as with milk and honey,
You have maintained my life,
My lips and mouth will praise
7 As I think on You in bed,
While I watch for You I sigh,
8 For You are still my comfort.

STANZA 2.

When I sang in Your canopy's shade,
9 My soul followed closely to You,
So now let Your right hand support—
10 But those who in rage hunt my life,
Sink down to the depths of the Earth;
11 Or on the Sword's point let them run,
Let them be as a gift to the wolves.

STANZA 3.

CHORUS BY DAVID'S MEN.
12 Let our Leader be glad in his GOD,
All acknowledging Him will succeed,
For He stops every false-speaking mouth.

PSALM 64.

1 To his Bandmaster.

A Psalm by David.

STANZA 1.

2 Listen, GOD, to the sound of my plaint,
Guard my life from the rage of my foes;
3 Hide me from the plots of the bad,
From the mob, who would do me a wrong;
4 Whose teeth are as sharp as a sword,
5 Whose tongue shoots, like darts, bitter words,
Which they cast from their dens on the good!
6 They encourage themselves in vile things,
And lay down their well-contrived traps,
And say to themselves, "Who can see?"
7 They seek mischief with diligent search,
And dive in man's breast and his heart.

STANZA 2.

But GOD will shoot arrows at them, 8
And suddenly they will be struck,
And their tongue will recoil on themselves, 9
And all looking upon them will fly!
All who see them will tell of God's act,— 10
And how he has made them to fall.
Then the good will rejoice in the LORD, 11
And the upright in heart give Him thanks.

PSALM 65.

To his Bandmaster. 1

A Psalm for Singing, by David.

STANZA 1.

GOD, to You silent reflection is praise;— 2
In Zion they pay to You vows,
O! Hearer of Prayer, 3
For all flesh comes to You!

STANZA 2.

The emotions of passion were stronger than I,— 4
But You can erase our sins.
Happy he whom You choose and approach, 5
He can dwell in Your Courts full of bliss;
In the House of Your Holy retreat.

STANZA 3.

You instruct us, revealing the right, 6
O trustworthy GOD who can save,
To all bounds of the Earth and wide Sea;
Who fixed by His power the mountains, 7
With majesty girdled around!
Who pacifies loud roaring Oceans, 8
Loud billows, and murmurs of nations!—
The dwellers far off fear Your signs 9
Making cheerful the dawn and the dusk.
When You visit, and moisten the earth, 10
A Lake full of water is GOD,
For producing the corn, You prepared;—
It soaks the earth's furrows, and clods, 11
Whence plenty springs, blessed by Your showers.

STANZA 4.

The years advance crowned with Your wealth, 12
And Your waggons are dropping with oil.
Then the meads of the valley are dripping, 13
And the hills are encircled with glee;
The pastures are clothed by the flocks, 14
And the Valleys so covered with corn,
That they cheer!—and they sing!

PSALM 66.

To his Bandmaster. 1

A Choral Song.

STANZA 1.

Hurrah for our GOD, all the Earth 2
Sing Psalms to His Glorious NAME;
Give to Him honour and praise;—

3 Say, "GOD, how grand are Your works,
With what power You crush all Your foes!
4 And all the Earth bows to You down,
And sings, chanting psalms to Your Name!

STANZA 2.

5 Come, look on the products of GOD,
Displayed from on High to mankind,
6 When He turned the Sea into dry land,
That on foot they crossed over the stream,
And then we all gave thanks to Him.—
7 For ever He rules from on high,
His eyes on the Heathen are fixed;
And no rebel succeeds against Him!

STANZA 3.

8 Let the People give thanks to our GOD,
Let the sound of His praises be heard,
9 Who fixed our soul in our lives,[1]
10 And lets not our footsteps be moved!

PSALM 66A.[2]

A Lament of the Babylonian Captives.

STANZA 1.

11 You made us be led to the net,
You put a great load on our loins,
12 You caused men to ride o'er our heads,
So we passed through the water, and fire,
But will afterwards bring us to rest,
13 When with offering I'll come to Your House,—
To You I will pay all my vows,
14 Which I with my lips have declared,
And my mouth promised when in distress.
15 I will offer rich offerings to You,
I will sacrifice rams, with perfumes.

STANZA 2.

16 Come, hear me relate what I saw,
And what GOD has done for my soul.
17 I cried out to Him with my mouth,
And high praise was under my tongue.
18 If He had seen Sin in my heart,
Th' ALMIGHTY would not have heard me;—
19 However, GOD heard my request,
And has granted the voice of my prayer.

ENVOY.

20 Thank GOD, who has not turned away;
I prayed, and His mercy revived.

PSALM 67.

1 ### A Psalm for the Singers.

STANZA 1.

2 Let GOD favour and bless us,
And shine with His presence on us.

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1 NOTE.—Psalm 66, v. 9. See Genesis, ch. 2. v. 7.—F. F.

2 NOTE.—Psalm 66A. The sense and purport shows this to be an entirely separate Psalm to that of the first ten verses, which are a song of triumph, not of despair.—F. F.

Revealing Your way to the Earth; 3
Your victories to every race!

STANZA 2.

Let Nations call You their GOD, 4
You, let all the Nations proclaim!
Let the People rejoice and be glad, 5
For with Justice You govern the Tribes,
And comfort the Nations of Earth.

STANZA 3.

Let Nations call You their GOD, 6
You, let all the Nations proclaim;
The Earth then will give out her products, 7
And GOD, our GOD, will bless us,
Us our GOD will bless,
And all bounds of the Earth revere Him!

PSALM 68.[1]

From David, to his Bandmaster.—A Psalm for Singing. 1

STANZA 1.

Let GOD arise! His foemen flee, 2
His haters turn before His face;
And fly away like driven smoke! 3
As melts the wax before a fire,
The bad will fail before our GOD;
And then the righteous will be glad, 4
And will exult before our GOD;
And joy with raptured glee.

STANZA 2.

Sing to our GOD! chant to His Name!— 5
Who rides in Darkness borne!—
His Name is LIFE; be glad to Him,—
Our GOD who from His Holy Court, 6
Protects the poor, and guards the Weak.

PSALM 68A.

An Anthem on the Release from Pharaoh.

STANZA 1.

GOD! when you brought Your darlings Home, 7
Relieved the captives from their chains,
With smiles those slaves in freedom slept.
When you, GOD, led your People out, 8
And marched them thro' the desert land,
Earth shook! the Heavens themselves bowed down! 9
Yes! Sinai to our GOD:—
Our GOD, the GOD of Israel!

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[1] NOTE ON PSALM 68.—The whole of these Psalms, ordinarily named the 68th Psalm, from v. 1 to the end at v. 36, are exceedingly obscure and difficult in the Hebrew text, as we now have it. It is probably partly so from errors in transcription, which previous translators seem to have considered irremediable, and so give renderings that are all destitute of connection, sense, or meaning. But careful study to first ascertain the initial form of the thought of the sacred poets, and then a careful following of it, has I believe enabled me to arrive at the purport of the different anthems given above, which were evidently written after the days of David. In arriving at my renderings, I have been greatly assisted by the careful scholarship of the Rev. J. Bowen, B.D., Rector of St. Lawrence, Wolfs Castle, Pembrokeshire.—F. F.

STANZA 2.

10 And You, GOD, poured a copious rain;—
Your fainting race refreshed;—
11 Your creatures, GOD, revived
When wealth You gave Your poor.
12 When the ALMIGHTY ordered,
Were not a Host announced?
13 The serried Hosts advanced, advanced,
And housewives took the spoil!

PSALM 68B.

An Anthem, for use with the Sin-offering.

14 Though you have lain on the dung,
Like the Dove with her silvery wings,
And her feathers all spotted with Gold,
When she shakes herself free from the filth,
15 She will shine like the snow in the dusk!

PSALM 68C.

An Anthem to be Sung on Approaching Jerusalem.

16 GOD'S Hill 's a Hill of Bashan,
A Bashan dome-capped Hill!
17 Why are you proud, you lofty Hills?
GOD chose this for His Home,
The LORD dwells there for ever!

PSALM 68D.

An Anthem with a Thank-offering.

18 GOD'S Chariots bear ten thousand Warriors;—
With them is the MIGHTY, on Sinai the Holy!

PSALM 68E.

An Anthem of the Captives Returning from Babylon.

STANZA 1.

LEADER.

19 Let the Freer of Captives be highly exalted,
The Giver of blessings to men,
When restoring to Home, to the LIFE, our GOD.

STANZA 2.

THE PEOPLE.

20 Bless the Almighty to-day!—
To-day He has freed us,
The GOD who has saved us!
21 The GOD—our GOD, and our Saviour,
EVER-LIVING, ALMIGHTY, has brought us from death.

STANZA 3.

LEADER.

22 Yes! GOD broke the head of our foes,
The Ruffians who marched on in crime!—
23 Sing "The LORD has restored us from Bashan;
Restored from the depths of the sea!
24 So dabble your feet in the blood,—
Let the tongue of the dogs in your enemies share!"

PSALM 68F.

An Anthem on the Entry of the Priests into the Temple.

STANZA 1.

Let them see your processions, O! GOD, 25
The Holy Processions, My GOD, and my King!
The singers go first, and the harpers behind, 26
Between them the girls with the Timbrels!

STANZA 2.

Give thanks in the crowds to our GOD, 27
On Israel's Walls to the LORD.
See there little Benjamin walks, 28
The Princes of Judah, the strong,
With Zebulun's Princes, and Naphtali's Chiefs![1]

PSALM 68G.

An Anthem for Beginning the Services.

PRIEST.

Your GOD has sent me strength, 29

PEOPLE.

Confirm O GOD Your work for us:
At Your Temple in Jerusalem, 30
Where Kings freely bring You gifts.
There they drive up beasts with goads, 31
And perfect rams, and calves.
The tribes came there with silver,
The People bow as they advance.
The Mitzraim bring rich gifts, 32
Kush lifts his hands to God.—
Earth's Kingdoms sing to GOD, 33
They chant to the ALMIGHTY!

PSALM 68H.

Song of Praise.

STANZA 1.

He who rides on the skies, He who has formed Earth,— 34
Hark! with how great voice He speaks;—
Ascribe streugth to the GOD over Israel,— 35
His splendour and strength, in the clouds!

STANZA 2.

From Your Sanctuary, GOD, give us light, 36
And let Israel give thanks to his GOD,
You strong and great People give thanks to your GOD.

PSALM 69.

To his Conductor of the Clarionettes. 1

By David.

STANZA 1.

Save me, GOD, for the seas go over my soul! 2
I am sunk in the mire, without any rest; 3
Come to deep waters, where floods sweep along;

[1] See note on page 49.

I am weary with crying, my throat is inflamed,
And my eyes fail, from looking for GOD.
My haters are more than the hairs of my head,
My betrayers are stronger than I;
I gave back to the liars what I never had stole!

STANZA 2.

You, my GOD, are aware of the faults I possess,
And my frailties can never be hidden from You.
Shame not, ALMIGHTY, by me, those whose hope is on You,
Nor Great LORD OF HOSTS, be dishonoured through me,
For they are Your seekers, O! Israel's GOD.

STANZA 3.

For You I have suffered reproach,
My face has been covered with shame.
I became to my brother a stranger,
And unknown to my own mother's son;—
For the zeal for your House had consumed,—
Your insulters' abuse fell on me;
So I wept in depression of soul,
And they threw that on me to insult.
When I took for my clothing a sack,
From them I was subject to scorn.
Against me the nobles conspired,
And satires the Drunkards composed;
But I pray to THE LIFE for good times:—
In Your great kindness, answer me, GOD,
And You in Your Faithfulness, save.

STANZA 4.

Release me from mire, or I sink,
Snatch from the Deep Sea of my foes.
Let not the floods sweep me away,
And let not the Gulfs swallow down,
Nor the Pit over me close her mouth.—
Answer, LORD, for Your mercy is sweet,
In Your gentleness turn towards me,
And hide not Your face from Your slave;—
Haste to answer for I am in grief.
Redemption, O! bring to my soul,
And let me be freed from my foes.
You know they reproached and reviled,—
All my tyrants abused me to You.
Their libels have broken my heart,
I am sick and I long to depart;
In vain looked for friends,—but none came,—
When I hungered,—they opium gave,—
When I thirsted,—sharp acid to drink!

STANZA 5.

Make their table before them a trap,
A punishment to them, and snare.
Let their eyes be obscured from the light,
And their loins continually shake!
Pour out all Your anger on them,
And let Your fierce wrath overtake,
Let their Castles be wrecks,
In their Halls let none dwell,
For they chased after him You had struck,
And added anew to Your wounds!

So let them add fury to passion, 28
And let them not come to Your rest;
Blot them from the Book of the Lives, 29
Let them not be inscribed with the Good;
But I, from my misery and pain, 30
O GOD of Salvation, relieve!

STANZA 6.

GOD'S Name I will thank in a song, 31
And magnify Him in an ode,
And feast to the LORD with an Ox, 32
And a bullock with horns, and with hoofs.
The wretched will see and be glad, 33
And seek GOD and enliven their hearts,—
For the LORD still attends to the poor, 34
And the captived He does not forget.

PSALM 69A.

A Song of Refrain from Babel.

Let the Heavens, and the Earth give Him thanks, 35
The Seas and all moving in them;
For GOD gives the victory to Zion, 36
And re-builds the Cities of Judah,
And they shall dwell there, and possess,
And the Race of His Servants shall hold, 37
And who love HIS NAME shall rest there.[1]

PSALM 70.

By David, to his Bandmaster, as a Remembrance. 1

STANZA 1.

O GOD to deliver,—rise LORD to my help; 2
Shame and disgrace those who seek after my life.
And turn back and rout those who wish for my hurt, 3
Let fall back from their seats those who laugh out, "Ah! Aha" 4

STANZA 2.

But let all who seek You rejoice and be glad; 5
Say always, "I love Your Salvation, GREAT GOD."
But, O GOD, I am wretched, and Poor, 6
God haste to my aid, and relief,
Make, LORD, no delay!

PSALM 71.

STANZA 1.

LORD, I have trusted in You, 1
I shall not be depressed;
In Your goodness relieve me and guard, 2
Bend to me Your ear, and assist,
And be my strong fort of retreat, 3
To victory You always have led,—
For You are my crag, and my rock.

[1] NOTE.—Psalm 69A, from v. 35 to the end, is clearly not part of David's Psalm, but that of some captive returning from Babylon some centuries after his day. Some transcriber has confused it with David's poem.—F. F.

STANZA 2.

Guard me, my GOD, from the hand of the bad,
From the clutch of the vile, and malign,
For, ALMIGHTY, I hoped upon You,
I trusted on You from my youth.
I leaned upon You from my birth,
From my mother's breast, You were always my home,
And to You I will always give thanks.
To the crowd I appeared as a wonder,
For You had endowed me with power,
So my mouth shall be full of Your praise,
All the day giving honour to You.
Oh, cast me not off in the time of my age,
Nor forget when my vigour decays,—
When against me my enemies speak,
And Companions lie wait for my life.
"GOD forsakes him," they say, "We will chase,
And seize him without an escape."

STANZA 3.

Go not far from me, O GOD;
My GOD, to assist me, make haste;
Shame and disgrace those who shoot at my life,
And who would do wrong, clothe in insult and scorn,
But let me continually hope,
And publish Your praises afar!

STANZA 4.

My mouth shall Your goodness declare,
And the comforts You give every day,
For have I not their full number known?—
O LORD, I march on by Your might;—
Your goddness, O LIFE I record,
You have taught me, O GOD from my birth,
And till now I Your wonders proclaim.
GOD, forsake not my age, and grey hairs,
Till I tell of Your arm to this time,
And your grandeur to all that may come;
Your righteousness, GOD, to the Heights,
And what the great things You have done.

STANZA 5.

O GOD! Who is equal to You,
Who showed me abundant distress,
But then led me back to my life,
And brought from the depths of the earth!
My greatness increased, and gave ease,
So I sing of Your truth to the lute,
I chant to You, GOD, on the harp,
And my lips ISRAEL'S HOLY extol.
I chant You with the soul You redeemed,
My tongue daily Your kindness relates,—
How they fall to contempt who had sought for my hurt!

PSALM 72.

For Solomon.

STANZA 1.

GOD, Your Justice give to the King,
Your Righteousness to the King's Son,
To govern Your People with Right,
And Justice to give to Your poor.

STANZA 2.

Make the Mountains bear peace for the Race, 3
And Righteousness spring on the Hills.
Let him to the poor man be Justice, 4
Save the wretched, and strike down the vile.

STANZA 3.

Let them look for You as for the Sun, 5
And the face of the Moon in its times.
Let him fall like the dew on a fleece, 6
And like pattering showers on Earth.
In his days let righteousness bloom, 7
And great peace to the westering moon,
And extend from the Sea to the Sea, 8
From the River,[1] to bounds of the Land.
To him make the Savages kneel, 9
And his enemies lick up the dust,
Kings from Tarshish and Isles tribute bring, 10
Kings of Sheba, and Saba bring wealth.
All the Kingdoms shall bow, all the Nations shall serve, 11
For he will deliver the wretched who cry, 12
And the poor who have none to console,
And will pity the weak in despair, 13
And the lives of the wretched will save—
Free their lives from oppression and wrong, 14
And their blood will be dear in his eyes,
For their life he will give Sheba's gold, 15
And continually pray, for their sakes,
And him every Nation will bless.

STANZA 4.

Thick corn then shall cover the Land, 16
To the top of the Hills it shall wave,
And fruits shall like Lebanon bloom,
With Cities like grass on the earth!
Let his name for ever remain;— 17
Be proclaimed in the face of the Sun,
And the prosperous Nations still bless!

CHORUS.

Bless THE LIFE, who is Israel's GOD, 18
For none can do wonders like Him!
For ever bless His Mighty Name, 19
And fill all the Earth with His Might;
Amen! and Amen!

The End of the Psalms of David the Son of Jessai. 20

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[1] NOTE.—Psalm 72, v. 8. "The River" indicated was the Euphrates.—F. F.

THE THIRD BOOK OF PSALMS.

CONTAINING SOME PSALMS OF DAVID, SELECTED BY ASAPH, THE SECRETARY TO KING HEZEKIAH, AND A FEW OF HIS OWN AND OTHER POETS'.

INTRODUCTORY NOTE, BY THE TRANSLATOR, ON THE PERIOD OF ASAPH, THE PSALMIST

From the evidence of the events alluded to in Asaph's Psalms, it would appear that he was a contemporary of Isaiah, and consequently lived in the latter part of Hezekiah's reign, and witnessed the destruction of Rabshakah's Assyrian army, which he clearly celebrates in the 76th Psalm. He would thus seem to have flourished between 760 and 698 B.C.

PSALM 73.

1 **A Psalm by Asaph.**

STANZA 1.

To Israel GOD is good,—to those of pure heart.
2 But my feet nearly slipt, I could no more advance,
3 I envied proud Success, I saw the bad have wealth,
4 They feel no fear of death, are hearty all the day,
5 They have no human sorrows, they suffered not with men.
6 They deck themselves with pride, adorn their crown with crime.
7 Their eyes project with fat, they march with lustful hearts,
8 They laugh and jeer at wrong, betrayed by lofty speech.
9 They put their mouth in Heaven, but their tongue walks the earth,
10 They people drive with blows, and steal the thirsty's drink;
11 They say, "What can GOD know,—Is knowledge with the Highest?"
12 Such are the prosperous bad, and yet they grow to wealth!

STANZA 2.

13 In vain I changed my heart, my hands in virtue washed;
14 Gone humbly all the day, and been depressed at dawn?
15 But had I done like them, Your Sons I should betray;—
16 Yet when I would reflect, it was hard to my view.
17 To GOD'S House then I went, their end I then perceived:—
18 How You set them on slides:—and throw down with a rush;
19 Their ruin sudden comes, they perish in their fears;
20 As dreams when men awake, their shade flies from the town!
21 Yet my heart was disturbed, my loins felt a pain,
22 For brute-like, I knew not I lived with You in death,
23 And should exist with You, who hold my days in hand,
24 To lead me to Your purpose, then to Your glory take!
25 In Heaven I wish for none, or on the Earth, but You!
26 Though friends, and heart may fail, GOD is my lasting lot,—
27 For those who wander fail, all perish leaving You!
28 But for me to approach my GOD is full delight;
In LIFE'S LORD is my hope, and to publish all His works.

PSALM 74.

1 **A Reflection.**[1]

STANZA 1.

Why, GOD, would You cast off for ever?
Fierce in wrath at the sheep of Your flock?

[1] NOTE.—Psalm 74. By the Second Asaph, who lived during the Captivity.—F. F.

Remember the flock You acquired of old, 2
And redeem Your inherited farm,—
This Mount Zion, where You have dwelt.

STANZA 2.

Lift Your feet to the old desolations; 3
See the wrong your foes did to the Good;
For the Outragers shout in the midst of Your Court, 4
And they plant there, their standards for signs!

STANZA 3.

They seemed as they came to the stairs 5
Like fellers against a thick wood;—
And her beautiful Gate-ways at once, 6
They beat down with hammer and axe!
Your sacreds they cast to the fire, 7
Flung the Tent of Your NAME to the ground!
Their heart said, "We'll drive out at once, 8
We'll burn all GOD's Courts in the land!"

STANZA 4.

No signs are shown to us,—no preacher is left! 9
And with us none can tell for how long!
Till when, GOD, shall the tyrant insult? 10
And Your NAME always cursed by the foe?
Till when, will You fold up your hands, 11
And Your right in your bosom conceal?

STANZA 5.

Yet GOD was our King from of old, 12
Made us safe on the breast of the earth,
You smashed by Your strength at the Sea, 13
The Dragon's head broke at the Flood,
You shattered Leviathan's Chiefs, 14
And gave them to feed the Wild beasts,
And You opened fountains and brooks, 15
And You Mighty Rivers dried up!

STANZA 6.

From You is the day, and from You is the night, 16
You established both Moon and the Sun;
You fixed all the bounds of the earth, 17
And Spring-time and Autumn you formed·
LORD, remember the enemies' scorn, 18
The vile rabble who jeer at Your NAME!
O Give not Your Dove's life to such Kites, 19
Nor for ever abandon Your poor!
O Attend, and accomplish Your bond, 20
Crime dwells in dark dens of the land;
But let not the poor be oppressed, 21
Then the wretched will sing to Your NAME.

STANZA 7.

Arise, GOD! enforce Your decree, 22
Think of insults fools give You each day;
Forget not the voice of Your foes, 23
The roar they continually raise.

PSALM 75.

1 To his Bandmaster.

A Psalm against Despair.—A Song by Asaph.

STANZA 1.

2 Let us sing, to You, GOD, let us sing,
Your Works tell Your power is near;
3 For when I the Public address,
I wish to proclaim what is right.
4 The Land shakes, and its people despair,
But I would its pillars support.

STANZA 2.

5 I will say to the fools,—"Be not foolish,"
To the wicked,—exalt not your horn;
6 Lift not your horn at the Highest,
Speak not with a neck lifted up,
7 For neither from East or from West,
Nor yet from the hills of the Wold,
8 But GOD fixes, "Who rises,—who falls!"
9 For the cup in the hand of the LORD,
Is full of a sweet foaming wine,
When he pours from it down to the dregs,
All the bad of the land, drink and suck.
10 But I will for ever reflect,
To Jacob's GOD I will sing Psalms;
11 And cut off the horns of the Bad,—
Exalting the horns of the Good.

PSALM 76.

1 To the Leader of the Girl Singers.

A Psalm for Music, by Asaph.

STANZA 1.

2 God is known in Judah,
His NAME to Israel great;
3 In Shalem is His Throne,
And His Home is in Zion!
4 Where He broke the darting bow,
The shield, the sword, and war!

STANZA 2.

5 You are bright and glorious,
Beyond the heaps of spoil,
The stout of heart are plundered;
6 They slept their sleep;
Those warriors lost their hands!

STANZA 3.

7 The GOD of Jacob ordered,—
The horse and chariot fled!—
8 You are the Glorious, You,—
And Your wrath who dare face?
9 The skies heard Your decree,
Earth saw it, and she shook;
10 When GOD arose to judge,
To save the weak on Earth,
11 When human fury praised,
The bursting fury, crowned!

(THE ENVOY.)

Come vow and pay the LORD; 12
Vow to your GOD all around,
Bring gifts to honour Him, 13
Who ends the life of princes,
Who cows the Kings of Earth!

PSALM 77.

To the Conductor of the Chorus Singers. 1

A Psalm by Asaph.

STANZA 1.

I will shout with my voice to my GOD; 2
With my voice to the GOD who heard me,
Seek my LORD in my day of distress, 3
Stretch my hand in the night out to Him,
Nor cease, or my body take rest!

STANZA 2.

I remember my GOD, and I mourn, 4
I sigh, and my mind is depressed.
I shut up the lids of mine eyes, 5
I tremble and I cannot speak.
I think of the times that are past, 6
Of the years to Eternity gone!
I repeat songs at night to my heart; 7
I sigh, and my spirit sinks down.

STANZA 3.

Has th' ALMIGHTY forgotten for ever? 8
Will He always cease to be kind?
Has His mercy for ever departed? 9
His speech gone for ages of time?
And can GOD forget of His kindness? 10
Or His mercies let perish in wrath?

STANZA 4.

Then I said, "No! This is my weakness,"— 11
The years are in the Highest's right hand.
"O LIFE! I will think of Your acts, 12
As I think of Your wonders of old,
I will think upon all You have made, 13
And upon Your proceedings reflect."

STANZA 5.

In holiness, GOD, is Your path,— 14
What God is as great as our GOD?
And You are the GOD who does wonders, 15
Revealing Your Power to men.
By Your Arm you rescued Your people, 16
The children of Jacob and Joseph!

STANZA 6.

The Sea saw you, GOD, the Sea saw! 17
It trembled! And its billows shook;
The Sea stormed, and the Clouds gave their voice, 18
Your fierce arrows shot through the gloom;—
The sound of Your thunder was rolling, 19
The lightning illumined the spheres.
The earth itself shivered and shook;

20 At Your path in the sea, and Your march in great waters,
Where Your footsteps were never perceived,
21 As Your people You lead like a flock,
By direction of Moses and Aaron.

PSALM 78.

1 **A Meditation by Asaph.**

STANZA 1.

My people attend to My law,
Bend your ear to the word of My mouth
2 On Maxims I open My lips,
I utter some thoughts of the past,
3 Which we formerly heard of and learnt,
And our fathers recorded for us,—
4 Nor hid from their sons and successors,
Recording the praise of the LORD,
His power and the wonders He did,
5 When in Jacob He set up the Witness,
And in Israel settled the law,
Which He had commanded our fathers,
To teach to the people, their sons;
6 So they taught the next generation,
Of the children whom they had begot,
To relate to the sons of themselves,
7 Who should settle their trust upon GOD,
And not to abandon GOD'S paths,
And thus they have kept His commands.
8 For they were not, as their fathers were,
A stubborn and mutinous race,
A race that would not fix its heart,
Whose spirit was not true to GOD,—
9 Like Ephraim's sons, armed and with bows,
Who turned back in the day of the fight,
10 Nor regarded their bond with their GOD,
And in His laws who would not walk.
11 And remembered not His mighty acts,
And wonders they had themselves seen!—
12 The wonders for their fathers done,
In Mitzer's land,—on Tzoan's plains!

STANZA 2.

13 How He cleft the Sea,—and passed o'er,—
Yes! the quivering Sea like a plain!
14 And led them by day with a Cloud,
And at night by the glittering fire!
15 He split in the Desert the rocks,
And quenched their thirst with rushing streams,
16 From crags in the cliffs brought out springs,
That as watery rivers flowed on!
17 But still they continued offence,
To grieve the MOST HIGH in the Waste;
18 Revolting in heart from their GOD,
By asking a food to their wish.
19 They sneered at their GOD, and they said:—
"Can GOD in the Desert spread feasts?
20 He struck Rock, and Water sprang out,
And torrents in rivers rushed on;—
But how can He give to us bread?
Or make here for His People a feast?"

STANZA 3.

This the LORD heard, and was wroth, 21
And kindled in Jacob a fire,
And anger on Israel came.
So they had no faith in their GOD, 22
Nor placed in His Salvation trust!
So He made black clouds from above, 23
And Heaven's doors wide open sprung!—
And rained on them Mana for food, 24
Providing their corn from the skies!
Men ate of the supernal bread,— 25
For He sent to them victuals enough,

STANZA 4.

He raised the East Winds in the Sky, 26
With power He drove on the South,
And rained flesh upon them like dust, 27
And flights of wings like the sea sand,
Which fell in the midst of the Camp, 28
And were piled all in circles around!
Then they ate, and they gorged to excess, 29
For what they had wished for had come;
And they did not hold back from their greed.— 30
But while the food was in their mouths,
GOD'S anger rose against them! 31
And their mightiest captains He slew,
And crippled in Israel youths.

STANZA 5.

For all this they sinned more! 32
Believed not in His powers;
So their days failed, exhausted, 33
And their years in distress.
If He slew; then they sought Him; 34
Turned at morn to their GOD,
Thought that GOD was their rock, 35
The HIGH GOD, who redeemed,—
And served with their mouth,— 36
Lied to Him with their tongues,
While their heart held Him not, 37
Nor was true to His Bond.

STANZA 6.

Yet He kindly pardoned their sin, 38
Destroyed not,—but oft turned His wrath;
Nor roused up all His rage.—
Thought that they were but flesh,— 39
Breath that went, nor came back!
Thus they vexed in the Desert,— 40
Grieved Him in the Waste;
Turned from GOD and deserted, 41
And grieved Israel's HOLY.
They thought not of His hand, 42
When He freed them from grief;
Or His wonders in Mitzer 43
And proofs on Tzoan's field!—

STANZA 7.

How He turned all their brooks into blood, 44
And their streams so that they could not drink.
And sent locusts on them, to devour, 45
And defiled them by means of the frogs.

And gave up to vermin their produce,
And their gardens to grasshoppers gave,
Their vines He destroyed by the hail,
And their fig-trees, by sharp-cutting frost.
And He shut up their towns by the hail,
And their ware-rooms, by lightning's bright flash,
And sent them His furious wrath,
Indignation, and rage, and distress,
The troops of the agents of woe!—
He levelled a path for His wrath,
Nor protected their souls from the death,
But delivered their lives to the plague.
And in Mitzer struck all the first-born,—
The first of their love in Ham's Halls!
But marched out His People like sheep,
And led like a flock in the Waste.
He led them without fear and secure—
Tho' covered their foes with the Sea,—
And brought to the district, He chose,
This Hill His right hand had acquired.
And He drove out the Heathen before,
And allotted their holdings by rule,
And put Israel's Tribes in their homes.

STANZA 8.

Yet they tried, and rebelled from HIGH GOD,
And regarded not what He decreed,
But they tricked and betrayed, like their fathers—
Like a broken bow jumping aside,
And insulted by raising up mounds,
And provoked by the Idols they made.
But GOD heard, and indignant He was,
And at Israel felt great disgust.
And abandoned His dwelling in Shilo;—
The First, where He dwelt among men.
And He gave up to slavery their strong,
And their fair girls, to Tyranny's hand;
And His people resigned to the Sword,
His Inheritance to the Destroyer;
Their Youths were by fire consumed,
And their Maidens not sung to as Brides.
And their Priests were struck down by the sword,
And their Widows forbid to lament!

STANZA 9.

Then the LORD woke, as if from a sleep,
Like a hero refreshed with his wine.
And their tyrants He struck on the back,
And gave them perpetual shame;
But abandoned His dwelling with Joseph,
And chose not the Tribe of Ephraim,
But it was Judah's Tribe He selected,
Zion's Hill as the spot which He loved,
And built there His Great Holy Fane,
As He had built the Earth for all Time!
And He, for His Servant, chose David,
Took him from the care of a flock,
And He afterwards raised and appointed,
To shepherd His people of Jacob,
And Israel, whom He possessed,—
Who pastured them by His right heart,
And led by the skill of His hands.

PSALM 79.

By Asaph.

GOD! the Heathen have entered Your land! 1
Defiling Your Holy Abode,
They make round Jerusalem ruins,—
And as food to the birds of the skies, 2
Your Servants' dead bodies they give,
And the flesh of Your Saints, to the beasts of the earth!
They pour blood like water around, 3
And Jerusalem none can approach.
A contempt we became to our friends,— 4
To our neighbours, a laughter and scorn!

STANZA 2.

How long, LORD, will Your anger last, 5
Your wrath like hot fire consume?
Pour out on the Heathen Your rage, 6
Who acknowledged not You;
And on Kingdoms that seek not Your NAME!
For they eat up Jacob, 7
And ruin his Home.

STANZA 3.

Oh! think not on our sins that are past, 8
Make haste in Your mercy to guide,
Because we are deeply depressed.
Strengthen and save us, O GOD! 9
Because of Your GLORIOUS NAME,
Release from our faults, and forgive,
Because of Your love.

STANZA 4.

For why should the Heathen exclaim, 10
"Where now is their GOD?"
Let the Heathen be taught in our sight,
You avenge the spilt blood of Your saints.
Bring before You the prisoner's groans, 11
With Your strong arm release them from death.
And return our besiegers, 12
Seven-fold to their breasts,
For the insults with which they insult You, O LORD!
When Your People, and sheep of Your flock, 13
Will thank You for ever,
To ages of ages recording Your praise.

PSALM 80.

To the Conductor of the Clarionettes. 1

An Historical Psalm, by Asaph.

STANZA 1.

Shepherd of Israel hear, 2
Guide Joseph like a flock;
Shine forth from the Kerubim's Home!
Before Benjamin, Ephraim, Manasseh! 3
Arise in Your Might,
And come on to save;
O GOD, turn upon us the light of Your face, 4
And we shall be saved.

STANZA 2.

O GOD EVER-LIVING, of Hosts,
Till when slight the prayers of Your race?
You feed them with bread made with tears,
And measure out tears as a drink;
You make us a By-word to friends,
And at us our enemies laugh;
Turn to us again, O GOD OF THE HOSTS
And the light of Your presence will save!

STANZA 3.

From Mitzer You brought out a vine,
To plant it, You Nations expelled.
You prepared for it, and it took root,
It rooted and filled all the land.
It covered the Mountains with shade,
And its boughs were like Cedars of GOD.
It sent out its roots to the Sea,
And as far as the River it shoots.[1]
So why have You broken its fence,
That all who pass by it may strip?
The swine from the forest devour,
And the beasts of the field eat its leaves;
GOD OF HOSTS, now turn to us again,
Look down from the Heavens and see,
And visit this vine,
And the root that Your right hand has planted,
And the Child You had reared for Yourself.

STANZA 4

It is burned in the fire, like sticks,
It dies at rebuke from Your face,
Let Your hand guard the man of Your choice,
Adam's Son whom You raised for Yourself.
And from You we will never desert.—
Preserve us, who call on Your Name,
O LORD, the GOD of the Hosts,
Rest on us the light of Your Presence, and save!

PSALM 81.

To the Conductors of the Guitars.

By Asaph.

STANZA 1.

Let us cheer to GOD, our Helper;
Let us cheer for Jacob's GOD!
Shake trimbrill, and beat on the drum,
Along with the sweet harp, and lute;
Sound, as when feasting, the horn,
As we do on the day of New Moon;
For that is in Israel a rule,—
From Jacob's GOD was a Decree.
He fixed it a witness for Joseph,
When he came from the land of Mitzraim,
Where he heard a Tongue that he knew not,
Where his back I relieved from the load,

[1] NOTE.—Psalm 80, v. 11. "The River"—the Euphrates.—F. F.

His hands from the carrying skep:
When to Me in your anguish you cried. 8
I answered when clothed in the storm,
And tried at the Waters of Strife.

STANZA 2.

Hear, My People, and I will instruct; 9
If Israel will listen to Me:—
No strange God must be among you, 10
To a Foreign God never bow down;
I, only, am your LIVING GOD, 11
Who brought from the Mitzraim land.
If you hungered, 'twas I filled your mouth.

STANZA 3.

But My People would not hear My voice, 12
And Israel desired Me not;
So I left them to their stubborn heart, 13
And they followed a path of their own!

STANZA 4.

If My People would listen to Me, 14
And Israel walk in My paths,
How soon I would tread on their foes, 15
And My hand on their Tyrants would turn.
Those hating the LORD, should obey, 16
But their time for ever should last;
And they feed on the fat of the wheat, 17
And with honey be filled from the rock!

PSALM 82.

A Psalm by Asaph. 1

STANZA 1.

GOD stands in the Court of the Judge, 2
In the midst of the Judges and asks,
"How long will you wrongly decree,
And hold up the face of the bad?

STANZA 2.

"You should act for the orphans and weak, 3
Do right for the Poor and the GOOD;
Deliver the feeble, poor wretch, 4
From the hand of the Wicked release,
Who unknown, unseen in the darkness, proceed 5
To remove all the landmarks away.

STANZA 3.

"I had said, that they seem to be Gods, 6
And all as if Sons of the Highest;
But yet you shall die as did Adam, 7
And fall, like each one of the Great."

THE ENVOY.

Arise, GOD! Do Justice on Earth, 8
For you will inherit all Tribes.

PSALM 83.

1 **A Psalm for Singing, by Asaph.**

STANZA 1.

2 GOD, there is none like Yourself!
O GOD, be not silent or still,
3 For now hear Your Enemies growl,
And Your haters lift up their head;
4 At Your People contriving their plans,
And consulting against Your beloved.
5 Say, "Come, let us blot from the Nations,
And for ever erase Israel's name";
6 For their hearts have consulted together,
And a treaty have made against You.
7 Tents of Edom, of Ishmael, and Moab, and Hagar,
8 Amon, Amalek, Philesheth, with the people of Tzur,
9 And Ashur has joined in with them,
And are helped by the children of Lot.

STANZA 2.

10 Make them like to Midian and Sisera,
Like Jabin in Kishon's swift stream,
11 Who at An-dor were crushed,—
Were made dung for the ground!
12 Make their Captains like Oreb and Zeeb,
Their Chiefs like Zebakh and Zalmuna,
13 Who said, "We will seize for ourselves,
The beautiful dwelling of GOD."
14 Make them, my GOD, like a wheel,
Like chaff to the face of the wind,
15 Like fire that burns in a wood,
Like flames that are kindled on hills.
16 Then You with Your tempests can chase,
And them by Your whirlwinds destroy!

STANZA 3.

17 Make their appearance a scorn,
Let them, LORD, discover their power.
18 For ever depress and disturb,
And turn to contempt and destroy.
19 Let them learn what Your power is, LORD,—
Only YOU, are Supreme over Earth.

END OF ASAPH'S PSALMS.

THE FOURTH BOOK OF PSALMS.

CONTAINING SELECTED PSALMS BY VARIOUS CHORISTERS AND POETS.

PSALM 84.

1 **To the Conductor of the Guitars.**

By a Chorister.—A Psalm.

STANZA 1.

2 How delightful, Your tents, LORD OF HOSTS!
3 My soul pines and faints for the Courts of the LORD,
Heart and body cry out to the GOD of my life!—

For the bird finds a home, and the swallow a nest, 4
Where they lodge their young
On Your altar, O LORD of Rest,
My King and my GOD!
How happy they dwell in your House, 5
They can praise you for ever!

STANZA 2.

Happy men, who rely upon You! 6
On you, from the cliffs of their heart!
They pass thro' the Valley of Tears, 7
And find it a Valley of Springs,
Which the showers have covered with pools.
They march on in vigour and strength, 8
Till in Zion they look upon GOD.
LORD, GOD of Rest, hear my prayer,— 9
Attend, GOD of Jacob, to me.

STANZA 3.

Look up! to our GOD, as our shield, 10
And attend to the face of Your guide. 11
Better one day in Your Courts,
At the Door of the House of my GOD,
Than a thousand of life in the Dwelling of Sin;—
For the LORD is a sun and a shield, 12
The LORD can give honour and grace;
The LORD will not cease to do good,
To those who go forward in right.

THE ENVOY. 13

Oh! LORD of Rest, happy the man,
Who can trust upon You.

PSALM 85.

To the Conductor of the Choir. 1

A Psalm.

STANZA 1.

You have refreshed, LORD, your land, 2
You have freed Jacob from bonds,
Have pardoned the fault of Your People, 3
And You have forgiven their sin!

STANZA 2.

You have ceased from Your wrath, 4
Turned from Your indignant rage!
O GOD reform us, and save, 5
And break off Your anger from us.
With us, why be always enraged? 6
To age after age, lasts Your wrath?
Will You not return and revive, 7
When to You, Your Race will be glad.
Your mercy show to us, O LORD, 8
And let Your Salvation be ours.

STANZA 3.

I await what the LORD GOD may say. 9
When He speaks peace to His Race,—
To His Saints who will not turn to vice.—
His Salvation approach and behold; 10

For glory will dwell in our land.
11 Truth and Mercy together have met,
And Goodness and Peace now have kissed!—
12 Truth has sprung up from the Earth,
And Goodness from Heaven looks down!
13 And also the LORD gives success,
And our land gives us its fruits!
14 Righteousness marches before,
And marks out the path by His feet.

PSALM 86.

1 **A Prayer by David.**

STANZA 1.

LORD bend Your ear to my sigh,
Reply to me, wretched, and poor.
2 And because I am weak guard my life,
Save Your servant who trusts on You, GOD!—
3 Save, ALMIGHTY,—for You are my GOD,
I will cry all the day.

STANZA 2.

4 Glad the soul of Your servant,
For You are my GOD.
ALMIGHTY! hold up my life,
5 For you, the ALMIGHTY, are gentle and kind,
And merciful to all who seek,
6 So listen, O LORD, to my prayer!
In pity attend to my voice,
7 I cry in my day of distress,
For You will reply.

STANZA 3.

8 There is none like to GOD, the ALMIGHTY,
And none do like You.
9 All the nations whom You have created,
Will come and bow down before You,
And will honour Your Almighty NAME,
10 For You are the Great, and work wonders,
You only are GOD.

STANZA 4.

11 Lead me, O LORD, in Your path,
I always would walk in Your truth,
And my heart will have light from Your power;—
12 LORD GOD, all my heart will praise You,
And for ever will honour Your name.
13 For great was Your mercy to me,
From the deep grave You rescued my life.

STANZA 5.

14 The cruel, GOD, rose against me,
False witnesses sought for my life,
And before them they placed not YOUR NAME,—
No fear of You was before them.
15 But You, GOD of Mercy and Grace,
Forbearance, and pity, and truth,
16 O! turn towards me and assuage,
Give Your strength to Your slave.

And save for Your unblemished Truth.
Make me a wonder of Mercy,
That my haters may see it and fail;
For You, LORD, are my comfort and help.

PSALM 87.

For the Choristers.

A Psalm for Singing.

STANZA 1.

It stands on the Holy Hills!—
The LORD loves the Gates of Zion,
More than all the Dwellings of Jacob!
What glories are told about you,
O City of GOD!

STANZA 2.

My friends I remind about Rahab and Babel,
Philistia, and Tzur, and of Kush,—
"Of who was born there!"
But of Zion they say, "He and He was born there,"
And "That she was built by the Highest!"
The LORD writes in the Book of the Peoples,
That "There the MESSIAH was born."[1]

(Rubrical Direction for the Choirmaster.)

All the Singers with all the Orchestra must be with you.

PSALM 88.

To the Conductor of the Violins, as a Choral Song.

A Psalm for Singing by the Choir.—A Reflection by Aithan the Azrakhite.

STANZA 1.

Save me! O GOD, EVER-LIVING,
I call You by day, and by night I approach.
Let my Prayer come to Your Presence,
Bend Your ear to my cry.

STANZA 2.

My body is filled full of pains,
My life has gone down to the Grave,
I feel like descending the Pit,
My life like a man without strength,
I am stiff, like the wounded to death,
Who forgotten, are laid in the tomb,
And who are cut off from Your side.
I am sunk in the depth of the Pit;
In the gloom and the Shadow of Death.
Upon me Your anger is laid,
And I am o'erwhelmed by Your waves.
My friends You remove far away,
You make me a loathing to them;
I am prisoned, and cannot get out.
My eyes are dissolved by my grief,
I call on You, LORD, all the day,
To You throw out my hands!

[1] NOTE.—Psalm 87, v. 7. It appears to me that some transcriber has omitted the word מָשִׁיחַ, "Messiah," from his text, for it is evidently defective without it, and, therefore, I venture to restore that name as above.—F. F.

STANZA 3.

How can the dead give You thanks?—
If restored, they could rise and give praise.
Are Your Mercies proclaimed in the tomb?
And Your Truthfulness to the Destroyed?
To Darkness can they tell Your Works,
And Your Good in Forgetfulness-land?
But I, LORD, can cry out to You,
And pray before break of the morn.
Then why do You, LORD, leave my soul,
And hide up Your Presence from me?
I was wretched, and dying from youth,
I have carried your terrors myself;
Your Tempests have over me swept,
Your horrors encircle me round!
They surround like a flood all the day,
Together upon me they roll;
My friends You have driven afar,
Even close friends I cannot perceive.

PSALM 89.

A Reflection of Aithan the Azrakhite.

STANZA 1.

AITHAN.

I will sing the LORD'S Mercies for ever,
Teach to ages His truth by my mouth.
Will say, "Your Mercy for ever is built,
Your Truth You have fixed in the skies!"

STANZA 2.

THE LORD.

"With My chosen a Treaty I made,
I have sworn it to David My Slave,
Your heir I will settle for ever,
And for ages will build up your throne."

STANZA 3.

LORD! Your wonders the Heavens declare,
Your Truth to th' Assembly of Saints.
Who is like to the LORD in the Skies?
Who of GOD'S sons can equal the LORD?—
GOD is grand in the Council of Saints,
Great, and fearful, above all around.
LORD GOD of Hosts! who is equal to You?—
Your Strength, LIFE, and Truth are around.
You ruled over the pride of the Sea,
Controlling the roar of its waves,
When Rahab[1] You trod down to death,
And Your foes with a strong arm dispersed.

STANZA 4.

But Yours are the Heavens and Earth,
You formed the World's sphere and its times.
You created the North and the South;—
Tabor and Hermon, applaud to Your Name!
The hand of the Mighty is Yours,
Your hand is strong, and Your right hand is high.

[1] NOTE.—Psalm 89, v. 11. "Rahab" was a poetic name for Egypt, probably a title of Pharoh.—F. F.

STANZA 5.

Your Throne stands on Goodness and Right, 15
Before You, march Mercy and Truth!--
Blest the People who know of their hope, 16
Who march in Your Splendour, O LORD!
In Your Name they can laugh all the day; 17
And can in Your Goodness exult;
For You are their Glory and Strength, 18
And your favour lights upon them.
For our shield is with the LORD, 19
And with Israel's Holy our King.

STANZA 6.

In a vision You spoke to Your Saint, 20
And said "I put strength in a man,
From the People My chosen I raised,
Yes, David I formed as My Servant, 21
I appointed by My Sacred Oil;
My hand shall be firmly with Him, 22
Yes! he shall be strong by My arm.
His foe shall not rise over him, 23
Nor the Son of the Wicked distress.
His assailants I cut from his face, 24
And all who hate him will defeat.
With him are My Mercy and Truth, 25
And I lift up his horn by My Power.
So I placed his left hand on the Sea, 26
And his right to the Rivers afar!
He shall say to me, 'You are my father; 27
My GOD, and my Tower of retreat!'
Yes! I will make him Imperial, 28
The First of the Kings of the Earth!
I will guard him for ever by Mercy, 29
And secure My Treaty to him.
And his Heir shall endure for ever, 30
And his throne like the Periods of Heaven.

STANZA 7.

"If his sons should abandon My Laws, 31
And by My Decrees cease to walk;
If they profane My Institutions, 32
And will not preserve My Commands;
I will punish their sins with a rod, 33
And their faults with a lash;—
But My mercy not take from his People, 34
Nor will I be false to My Truth.
My Treaty will never be broken, 35
Nor change from the words of My lips;
For I by My holiness swore, 36
I will never forget about David!
His heir shall endure for ever, 37
And near Me his throne, like the Sun.
Like the Moon, be established for ever, 38
Rejoicing in truth upon high."

STANZA 8.

But now You forsake and regret! 39
Against Your anointed You rage;
You break from Your bond with Your servant, 40
You throw his crown down to the ground!
And through all his fences You break,— 41

You have thrown down the walls of his vine.
42 All who travel the Highway can rob,
And he is to his neighbours a scorn;
43 His oppressors raise up their right hand,
And all of his foemen rejoice!
44 You have turned back the edge of his sword,
And he cannot prevail in the War.
45 His splendour You bring to an end,
And have thrown down his throne to the Earth!
46 You have cut off the days of his manhood,
And covered him up with contempt!

STANZA 9.

47 Till when will You hide, LORD, for ever?
Like fire, will Your anger consume?
48 Remember how short is my life,
Why create in vain all Adam's Sons?
49 What man lives, and never sees Death?
Can his body escape the Grave's hand?

STANZA 10.

50 LORD where are Your Mercies of old,
That to David You swore by Your Truth?
51 LORD, remember the griefs of Your slave,
With such great Peoples loading my breast!
52 How Your foemen insult You, O LORD,
When the steps of Your Chosen they curse.

(NOTE BY AN ANCIENT EDITOR.)

53 Bless the EVER-LIVING for ever, Amen, and Amen.

END OF THE FOURTH BOOK OF PSALMS.

THE FIFTH BOOK OF PSALMS.

CONTAINING ANCIENT PSALMS BY VARIOUS PSALMISTS.

PSALM 90.

1 **A Prayer of Moses, the Man of God.**

STANZA 1.

LORD, You were our refuge for ages,
2 Ere ever the Mountains were born.
Or the Earth and World rolled in their spheres,[1]
You, GOD, were from Ever to Ever.

STANZA 2.

3 You set men in depression;—
Then You say, "Sons of Adam return;"—
4 For a thousand years pass like a day in Your sight.

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[1] NOTE.—Psalm 90, v. 2. This passage clearly shows that Moses understood the true system of astronomy, and that the Earth and Planets revolved round the Sun, in spheres or circuits. חוּלל, KHOLL to dance, to turn in a circle as the earth does, or spin, and תֵּבֵל, THEBEL, the substantive form of יבל, YEBEL, to flow along, or diffuse, are equivalent to "The floaters in Space," that is the Planets round the Sun. The idea of the Sun and Planets and Stars circling round the Earth is a Heathen, not a Biblical one.—F. F.

They pass like a watch in the night,
Their years are a shower;— 5
Grow like grass at the dawn,
In the morning they blossom and sprout, 6
At evening they wither and fade;
For we faint at Your anger, 7
And die at Your Wrath.

STANZA 3.

Near You, our passions are set, 8
Our faults in the light of Your face,—
For all our years pass in Your wrath,— 9
Our years are consumed in a sigh,—
Our days are but Seventy years,— 10
But if a strong man reaches eighty,
His pride is but sorrow and grief,—
They pass quick and expire.

STANZA 4.

Who knows the power of Your wrath? 11
And who dare look on Your rage?
So teach us to number our days, 12
And wisdom to take to our heart.
When will You restore us, O LIFE, 13
And comfort us after Your wrath?
With Your mercy refresh us at dawn, 14
And make our days singing and joy?
For the days You have grieved us, give pleasure, 15
For the days that in misery we saw,
O! look on Your servants and work, 16
Let Your Grandeur be over their sons.
Let our LIVING GOD'S comfort be ours,— 17
Establish the work of our hands over us,
Yes! establish the work of our hands.

PSALM 91.

STANZA 1.

Who rests in the Highest's Retreat, 1
Reclined in the Almighty's shade,
Can say this, "The LORD is my hope, 2
And I trust in my GOD as my Fort,
For He will release from the web, 3
From the bird-catcher's note of deceit."

STANZA 2.

His pinions will carry you up, 4
And under His wings you can hope;
For His truth like to armour surrounds.—
You will fear not the terror of night, 5
Or the arrow that flies in the day.
Nor pestilence, walking in gloom, 6
Nor contagion that wastes in the noon.
A thousand may fall at your side, 7
Ten thousand upon your right hand,
But upon you they will not alight.
Your eyes only on them shall look, 8
And see the reward of the bad,
Whilst you have the LORD for your guard, 9
You placed on the Highest your hope.—
So sickness will not approach you, 10

Contagion not enter your Rest,
11 For you He will order His Angels
To keep guard upon all your paths,
12 Who will in their hands hold you up,
From striking your foot on a stone.

STANZA 3.

13 You may tread on a lion or asp,
Your feet may descend on a snake.—
14 "He trusted on me,—I deliver;
He knew my name,—So I hold up!
15 He calls,—I reply I am with You;
I deliver and help in distress.
16 I content with extension of days,
And will let him see that I can save."

PSALM 92.

1 **A Psalm to Sing on the Day of Rest.**

STANZA 1.

2 LORD, to praise You is sweet,
And, HIGHEST, to sing to Your Name;
3 To morning, to tell of Your kindness,
And to night of Your truth,
4 On the Viol and Lute,
On the Flute and the Harp.
5 For Your works, LORD, delight,
I am cheered by the work of Your hands.

STANZA 2.

6 LORD, how great are Your works!
And the depths of Your thoughts,
7 Brutish man cannot know;
Nor the fool understand,
8 Why the Wicked should flourish like grass,
And the plans of the vile should succeed,—
To their ruin, for age after age.

STANZA 3.

9 But You LORD are exalted for ever,
10 For, look, how Your foemen, O LORD,
Yes! see, how Your enemies perish,
And the products of Wickedness fail.

STANZA 4.

11 But You set up my horn like a bull's,
That bellows in richness of food.
12 So mine eye sees its wish on assailants,
And my ear hears their griefs.

STANZA 5.

13 The Good like a Palm-tree will flourish.
Like a Lebanon Cedar will spread.
14 They are set in the House of the LORD,
They will grow in the Courts of our GOD.
15 They will grow on to old age;
And be happy, and fat
To proclaim the LORD just,—
That my Rock has no failure in Him!

PSALM 93.

STANZA 1.

The LORD is a King clothed in splendour, 1
The LORD'S Robe with power is girt:—
Yes! fixed like Earth's orbit secure.

STANZA 2.

You settled Your Throne,— 2
For, from Ever, YOU WERE!
The Rivers lift up, O LORD, 3
Rivers lift up their voice,
Rivers lift up their roar,
With the sounds of great waters, 4
Mighty waves of the Sea,
To honour the LORD in the height!
They are true witness to You,— 5
Holiness graces Your House,
O LORD, to the end of all time!

PSALM 94.

STANZA 1.

O GOD of Justice, O LORD! 1
O GOD of glorious Right!
Rise up, judge the Earth,— 2
Lay judgment on pride!

STANZA 2.

Till when, LORD, shall the bad, 3
Till when the bad exult,
And utter haughty words, 4
And boast of wicked deeds?
They crush Your People LORD, 5
And ravage Your Estate;
Widow, and Stranger murder, 6
And Orphans they oppress.
They say, "The LIFE sees not; 7
Nor Jacob's GOD can know!"

STANZA 3.

Reflect you brutish Race; 8
When will you fools reflect?
Who formed the ear, can hear, 9
Who forms the eye, can see.
Who Nations rules, can order, 10
Who teaches man, must know.—
The LORD knows human thoughts, 11
That as themselves, are weak.

STANZA 4.

Blest is the man You rule, 12
And teach about Your laws,
To comfort in hard times, 13
Till sorrow's Grave is dug.
The LORD leaves not His Race, 14
Nor casts off His Estate,
But brings the Good their Right, 15
The just of heart, their pay.

STANZA 5.

16 Against the bad, who helped me?
Against the vile, who joined?
17 The LORD was my ally,
When life fell, nearly dumb,
18 When I said, "My feet slip,"
Your mercy, LORD, held up;
19 In many doubts within,
Your comforts cheered my soul.—
20 Who plots against the Law,
Can his throne join with Yours?
21 Who hunt the good man's life,
And shed the saintly blood.

STANZA 6.

22 Be, LORD, to me a Peak,
My GOD, a Rock of Hope,
23 And turn on them their crimes,
Destroy them by their Sins,
Destroy them LORD, our GOD.

PSALM 95.

STANZA 1.

1 Come on! let us cheer to the LORD,
Hurrah for the Rock that we trust!
2 Be early before Him with praise,
And to Him hurrah in our Psalms;—
3 For a Great GOD is the LORD,
A Great King above every God!
4 In His hands are the bounds of the Earth,
And His are the wings of the Hills.
5 His is the Sea, for He made it,
And His own hands have moulded its Tribes!

STANZA 2.

6 Come on! let us bow down and kneel,
To the LIFE, who has made us, give thanks;
7 For He is Our GOD,—
And we are His Race,
His Flock, and the sheep of His hand!

STANZA 3.

8 To-day, if you list to My[1] voice,
As at Meribah turn not your hearts,
Like at Masab, they did in the Waste,
9 When your fathers perverted themselves,
To try Me, tho' seeing My works!
10 I strove forty years with that race,
And I said in My anguish of heart,
"These! These! will not learn of My paths!"
11 Then I swore in My wrath,
"That they shall not enter My Rest!"

[1] NOTE.—Psalm 95, v. 8. I render this line in the first person, in accordance with the context, for the Hebrew letter vaw ו, "his," and י, yot, "my," are so much alike as in MSS. to be easily confused, as seems likely in this passage.—F. F.

PSALM 96.

STANZA 1.

Sing to the LORD a new song, 1
Sing to the LORD all the earth;
Sing to the LORD, bless His Name, 2
Let day to day tell "He can save!"
His glory proclaim to the Nations, 3
His wonders to all of the Tribes;
For lofty, and great is the LORD, 4
His splendour above all the Powers!
All the Gods of the Heathen are Idols,— 5
But the LORD has created the Skies.
Honour, and Grandeur, are with Him, 6
In His hand are all beauty and strength!

STANZA 2.

Give to the LORD, Tribes, and Peoples, 7
Ascribe the LORD honour, and strength!
Give to the LORD His SPLENDID NAME;— 8
Bring offerings, and come to His Courts.
And in beautiful Holiness worship the Lord. 9

STANZA 3.

Let all the Earth dance before Him;—
To the Nations, proclaim the LORD KING;— 10
Who fixed its unchangeable sphere,
And its Peoples, He governs by Laws.
Let the Skies smile, and all the Earth laugh; 11
Let the Sea roar, and all it contains;
Exult Earth, and all that you hold; 12
All the trees of the Forest hurrah;—
To the LORD, for He comes, 13
For He comes to give justice on Earth,
To govern its circuit by right,
And its Peoples by Truth!

PSALM 97.

STANZA 1.

The LORD is King! Let earth be glad, 1
And let all Isles rejoice!
Clouds, and gloom surround Him, 2
Right, and Justice fix His Throne.
Fire before Him marches, 3
And flame surrounds His foes;
His Lightnings light the Sphere, 4
The Earth looks on, and quakes;—
The Hills like wax dissolve, 5
Before the LORD,—
Before the King of Earth!

STANZA 2.

The Skies proclaim His Power, 6
All Tribes His glory see;—
Fall down, you Idol slaves, 7
Who worship what is naught,
To Him, subject your Gods!

STANZA 3.

Hear, Zion, and be glad, 8
Let Judah's girls rejoice,
Because the LORD is Judge.

9 For You, LORD, are on high,
Supreme o'er all the Earth,—
And over all the Powers.

STANZA 4.

10 Who love the LORD, hate vice;
His Saints' lives He preserves,
And frees from wicked hands.
11 He sows light for the Good;
And joy for upright hearts.

CHORUS.

12 Let the Righteous rejoice in the LORD,
And thank for remembering His Saints.

PSALM 98.

1 Sing to the LORD,
Sing a new song for His wonderful act;
He has saved by His hand, and by His Holy arm;—
2 For His Victory, give thanks to the LORD,
Show the eyes of the Nations His might!
3 To Israel's House tell His kindness, and Truth,
Show Earth's bounds the success of our GOD.
4 To the LORD then make all the land cheer;
Break out, and hurrah, and sing Psalms;
5 Chant to the LORD with a Harp,
With the Harp, and the sound of the Drum.
6 With the gong and the sound of the horn,
Hurrah for the LORD who is KING!
7 Let the Sea roar, and all it contains,
The World, and the Dwellers thereon;
8 Let the streams clap their hands,
Let them cheer with the hills;
9 To the LORD, Who has come to rule Earth,
With Justice to govern the World,
And the Peoples by Right!

PSALM 99.

STANZA 1.

1 The LORD is King! Let Peoples tremble!
HE stations Viceroys! Let Earth shake!

STANZA 2.

2 The LORD is great in Zion;
And high above all Tribes.
3 They praise Your Mighty Name,
The dreadful, and the Holy!

STANZA 3.

4 You, mighty King, love Justice;
You fixed the just men's rights;
And kindness showed to Jacob.

CHORUS.

5 Exalt the LORD our GOD;
And to His footstool bow,—
For it is Holy!

STANZA 4.

Moses, and Aaron, with His Priests, 6
And Samuel called upon His NAME,
They called the LORD, and He replied; -
GOD from the Clouding Pillar spoke!— 7
They kept the proofs and Laws He gave.

STANZA 5.

You answered, LORD, our GOD,— 8
O GOD, You were their help,
And punished all their foes.—
Exalt the LORD our GOD! 9
And bow down on His Holy Hill!
For our LORD GOD is Holy.

PSALM 100.

A Psalm of Praise. 1

Hurrah to the LORD all the Earth;
Serve the LORD with delight; 2
Come into His Presence with cheering,
Acknowledge the LORD as the GOD, 3
Who made us, and not we, ourselves,
His People, and sheep of His fold.
Come enter His Gates, then, with thanks, 4
Extol Him with praise in His Courts,
By blessing His Name.
For THE LIFE is eternally kind,— 5
His mercy will last for all time,
And for ages His Truth.

PSALM 101.

A Psalm by David. 1

STANZA 1.

Of Mercy and Justice I sing;—
To You I will chant hymns, O LORD;
I think on the straightforward path,— 2
"When to me will He come?"
For I walk with true heart in my house,
I put not loose thoughts in my sight, 3
I hate what would turn me to them,
To me they shall not stick!

STANZA 2.

I will send the false-hearted away, 4
Of the Wicked I never will learn;
The proud haughty-eyed I will banish; 5
With the greedy heart I will not dine.
I will look for the True in the land; 6
Those who follow straight paths will support
And they shall be servants of mine.—
The liar shall not dwell in my house, 7
Nor the traitor remain in my sight,
I will drive all the vile from the land, 8
From the LORD'S City fling all depraved,

PSALM 102.

1 **A Prayer for the Afflicted who Pour out their Sorrows before the Ever-living.**

STANZA 1.

2 O LORD, hear my prayer; let my cry come to You;
Your Presence hide not, in the day of my grief.
3 To me bend Your ear,—when I cry answer soon,
4 For my days end in smoke, and my bones burn like coals.
5 I am mown like the grass, I am withered in heart,
So to eat of my food I forget.
6 From the sound of my sighing, my bones pierce my flesh.
7 I am like a Stork in the Desert;
I become like a Duck in the Arbah;
8 I fret like a sparrow alone on a roof.
9 Foes insult, and assailants swear at me all day.[1]

STANZA 2.

10 I have eaten the dust as if bread
And I mingle my tears with my drink
11 At the face of Your anger and wrath,
Which lifts me and flings me away.
12 My days like a shadow depart,
And I am dried up like the grass;
13 But You, LORD, for ever remain,
And Your Memory to ages of time.

STANZA 3.

14 Arouse up Your pity for Zion,
For the time for her comfort has come,
15 For Your servants delight in her stones,
And her dust is a comfort to them;
16 Then the Heathen will fear the LORD'S Name,
And His glory, all Kings of the earth,
17 When the LORD rebuilds Zion.
In His Splendour He then will appear;
18 Turned back at the prayer of the poor,—
Their entreaties He will not despise.

STANZA 4.

19 Write this to the ages to come,—
"A Race to be made, will praise GOD."
20 For the LORD from His high Dwelling looked,
He bent from the Heavens, to Earth;
21 To hear how the prisoners sighed,
And set free His children from Death!

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[1] NOTE.—Psalm 102, v. 9. This verse has had varying translations from the Septuagint, 300 B.C., to our day. In the Hebrew text, as we have it now, the reading is, "My foes insult me all day, and those who bless me, swear at me." This is absolutely a contradiction, but is followed by the Septuagint, and the Latin Translators. The Authorized English Version gives, "Mine enemies reproach me all the day; and they that are mad against me, are sworn against me." Luther has an equivalent rendering to the English one, and the French of Beza has the same. Although the Hebrew text must have been the same as we now have it 2250 years ago, it is, nevertheless, in error, I think, by some transcriber having written instead of מהוללי, that is Meholli (friendly) instead of מחוללי, Meckholli (opponents or assailants), the slip of a pen confusing the ה, the letters, "He," and ח, the letter "kh." in the Hebrew alphabet, being almost alike in form, and the Greek, German, French, and English old translators support my view by having made their versions upon that very ancient mistake of a transcriber.—F. F.

So publish in Zion the Power of the LORD,— 22
In Jerusalem, give to Him thanks.
Let the Peoples assemble together, 23
And Kingdoms to worship the LORD.

PSALM 102A.

A Prayer in Sickness.

He seemed reaping my days in His power— 24
But I said, "Take me not in the midst of my time, 25
For Your years are from ever to ever.
From before You had founded the Earth, 26
Or Your hands had constructed the Sky;—
They may perish, but You will remain; 27
And they all like a garment, wear out,
You change them like a cloak, and they change;
But Your years will not end. 28
And the Sons of Your servants will last, 29
And before You their Race will remain.

PSALM 103.

By David. 1

STANZA 1.

Let my soul bless the LORD,
And His Holy Name with my whole breast.
Let my soul bless the LORD, 2
And never forget all His gifts.
Who forgave all my sins, 3
And all my depravities cured.
From corruption redeeming my life, 4
He crowned me with Mercy and Love;
He filled me with beauty and grace, 5
Like an Eagle, renewing my youth.

STANZA 2.

The LORD will effect what is right, 6
Give Justice to all the oppressed.
To Moses He made known his way, 7
And His power to Israel's Sons.

STANZA 3.

Gentle, and kind is the LORD, 8
With great Mercy forbearing from wrath,
He is not reproving for ever, 9
Nor will He eternally chide.
He does not to us, like our sins;— 10
Nor like vices, return on ourselves,
For as high as the Skies from the Earth, 11
His great mercy to all who fear Him.
As far as the dawn from the dark, 12
He from us will fling off our crimes;
As a father is kind to his Sons, 13
The LORD to His fearers is kind.
For He is aware of our make, 14
He remembers that we are but dust.
Like the grass are the days of a man, 15
Like a flower of the field, so he blooms,—
If a wind passes him, he is not, 16
And he never more knows of his home.
But for Ever GOD'S mercy exists, 17

And to Ever on those who fear Him;
And His goodness to Sons of their Sons,
18 Who keep, and remember His Laws,
And to those who obey His commands.

STANZA 4.

19 The LORD fixed His Throne in the Heavens,
And His Empire extends over all;
20 Let all the LORD'S Messengers bless him,—
Those who, mighty in power, do His will;
Who attend to His voice of command.
21 All you, His warriors, bless Him,
You agents performing His will;
22 All you whom He made bless the LORD,
On every part that you control,—
And I with my Soul bless the LORD.

PSALM 104

STANZA 1.

1 Let my soul bless the LORD;—
How great you are LORD GOD;
In splendid beauty clothed!
2 The light wraps like a cloak,
The skies flow like a veil;
3 He builds His Tent on ether,
The clouds his chariots form,
On wings of winds proceeds
4 His Couriers are the storms!
His Agents flames of fire!
5 He fixed the Earth on laws
Unchanged throughout all times.
6 Convulsion's robe concealed;—
The Seas o'erwhelmed the Hills;—
7 At Your commands they fled,—
At Your loud voice they rushed!

STANZA 2.

8 The Mountains rose, the vales sunk down
Each to the place You fixed for them.
9 You fixed them bounds, they cannot pass,
Or turn again to hide the land.
10 You sent out springs for brooks,
That flow amongst the Hills;
11 All wild beasts there they water,
They quench wild asses' thirst.
12 By them the wild birds nestle,
And sing amongst the trees.
13 From His Home He moistens hills,
To make earth full of fruits;
14 He grows the grass for cattle,
And herbs for human use;
And brings bread from the earth;
15 And fruit to glad man's heart,
With oil to cheer his face!—
And food to help man's strength.
16 The LORD'S trees are content,—
He sowed Lebanon's Cedars,—
17 Where sparrows fix their nests,—
18 The Stork homes on her Firs;
The Wild-goats on her heights,
The cliffs protect the Conies!

STANZA 3.

He fixed the Moon her times, 19
The Sun taught when to set;
Makes darkness, and night comes, 20
When forest beasts all move;
The tigers roar for prey, 21
And seek their food from GOD!—
The Sun bursts out, they fly, 22
And crouch down in their dens,—
Man goes out to his work, 23
And labours till the dusk.

STANZA 4.

How many, LORD, your works! 24
With knowledge all are made;
Your wealth has filled the Earth;
That great and rolling Sea, 25
Your hand with reptiles filled,
The small, as well as great!
The ships can travel there; 26
You there made Serpents sport;—
All these rely on You, 27
To give them daily food!
You give it, and they take,— 28
Your wide hand fills with sweets.
You close Your hand,—they faint, 29
You stop their breath, they die,
And go back to their dust!

STANZA 5.

You send creative breath,— 30
The face of earth renews;
GOD'S power is eternal;— 31
The LORD joys in His works;
He frowns at Earth;—it trembles; 32
He strikes the Hills;—they smoke!

THE CHORUS.

I sing the LORD for life; 33
I chant to GOD for ever;
My thought of Him is sweet, 34
My joy is in the LORD;
Let Sinners die from Earth, 35
And Villains cease to be;
But my soul bless the LORD,
Give honour to the LIFE!

PSALM 105.

STANZA 1.

Give praise to the LORD and call on His Name: 1
Proclaim to the Peoples His Works;
Sing to Him; Chant to Him, 2
And think of His wonders;
Praise His HOLY NAME; 3
And seek the LORD gladly;
Seek the LORD and His might, 4
Always search for His face,
Remembering His wonders;— 5
The portents and judgments He gave,
Race of Abraham His friend,— 6
Sons of Jacob, His chosen!

STANZA 2.

7 For our GOD is Life;
Who rules on the earth;
8 Remember His Bond for thousands of ages
9 With Abraham He fixed,
Which to Isaac He promised,
10 And settled with Jacob—
The Bond made with Israel,—
11 "I give you this land,
Of wide Canan to hold,"
12 When but few in number,
So little and strangers,
13 Among Tribes they wandered,
Alone in the kingdoms,
14 He let no man hurt them;
Punished Kings for their sakes,—
15 "Touch not Mine Anointed,
Do My Preachers no harm!"

STANZA 3.

16 He sent dearth on the earth.
And He broke the whole staff of bread!
17 Sent before them a man,
Sold Joseph to slavery,
18 Put his feet in the stocks,
Iron pierced to his soul;—
19 Till the time had arrived.
The LORD'S action refined.—
20 The King sent and released,
The Tribes' Chief then set free,—
21 Made Prince of his House,
And to rule all his wealth;
22 By His will guide His Chiefs,
And his Nobles instruct

STANZA 4.

23 He brought Israel to Mitzer —
Jacob lodged in Ham's land.
24 There His People increased,
Grew to more than their foes
25 Whose heart rose to hate,
And to murder His Race.

STANZA 5.

26 He sent Moses His servant,
And His chosen Ahron,
27 With wondrous powers,
And signs, to Ham's land.
28 Sent gloom and it darkened,—
Obeying His power,—
29 To blood turned their streams,
And sent death to their fish,—
30 Shot frogs on their land,
And the beds of their King!—
31 He spoke, locusts came,
And lice in their bounds.—
32 He gave pouring hail,
Fire flamed in their land.—
33 Struck their vines and figs,
And smashed all the trees i—

He spoke—vermin came, 34
And unnumbered, devoured;
Ate all herbs in their land;— 35
Ate all fruits on the ground!—
He struck their country's heirs, 36
The first fruit of their love;—
But brought us out with wealth, 37
We were not lame or weak;—
Mitzer joyed as we went, 38
For great fear fell on her!

STANZA 6.

He spread cloud to shade;— 39
Fire lighted by night!
They asked,—HE brought quails; 40
The skies filled with bread!
Springs leaped from the rocks, 41
In Deserts brooks flowed!
His Word he kept true, 42
To Abraham His friend.
Led His Race with joy, 43
With cheering His chosen,
Gave them Heathen lands, 44
And works of those Tribes,
If they keep His decrees, 45
And always His laws:—
Give LIVING LIFE thanks.

PSALM 106.

STANZA 1.

Exalt the LIFE, and praise the LORD, 1
Who is good, and His mercy is for ever.

STANZA 2.

Who can tell Jehovah's Might? 2
His Glories who can tell?
Who keeps to blessed Justice, 3
At all times doing right!

STANZA 3.

Remember me, LORD, with Your Chosen 4
And enrol with the Race that You saved;
To look on Your friends in success, 5
To joy with Your Peoples' delight,—
With your country be glad!

STANZA 4.

We have sinned, as our fathers had sinned;— 6
Our fathers in Mitzer, thought not on Your wonders; 7
Nor Your many mercies remembered,
But rebelled at the Sea,—at the Sea of the Weeds.
Yet He saved them because of His NAME, 8
And to publish His power.
To the Weed-Sea He spoke,—and it dried,— 9
And they marched in the depth, as a field,
When He saved from the hand of their foes, 10
And redeemed from their enemies' hand!
Their oppressors were whelmed in the Sea 11
Not one from among them was left!
Then they put their trust in His word, 12

And they gave to Him thanks in their song.
13 But soon they forgot of His acts,
They would not await His designs,
14 In the Desert they longed in their lust,
They abandoned their God in the Waste!
15 Yet He gave to them that which they asked,
But sent to their bodies disease.

STANZA 5.

16 Then Moses they vexed in the Camp,
With Ahron the Saint of the LORD;
17 And earth opened, and swallowed up Dathan,
And closed on the Tents of Abiram!
18 And fire consumed in their meeting,—
The Wicked were burnt in its flame!
19 Yet in Horeb they made them a Calf,
To a statue they bowed themselves down,
20 And rejected their glory,
For a pictured bull fed upon grass!
21 Forgot GOD, their Saviour,
Who in Mitzer had done mighty things,
22 In Ham's country, wonders,—
At the Sea of Weeds terrors!
23 Then He spoke as about to destroy them,
But Moses His chosen stood up in the breach,
To turn back from ruin His wrath.

STANZA 6.

24 Then the land of Delight they despised;
They did not believe in His path,
25 And complained in their tents,—
Not attending the voice of the LORD.
26 Then He raised His hand against them,—
In the Desert their bodies to fling;
27 And to fling out their Race to the Heathen,
And scatter about in the lands.
28 Then they joined themselves to Bal-peor,
And to Dead Men their offerings ate!
29 Thus they provoked Him with their vice,
And upon them plague burst!—
30 Then Phineas arose to do right;
And arrested the plague;
31 And it gained him a fame,
Thro' ages, of ages, for ever.
32 Yet at Meribah's water they vexed,
When because of them Moses did wrong,
33 For his temper they roused, and he spoke in his haste.

STANZA 7.

34 And the Peoples they did not destroy,
As the LORD had commanded to them,
35 But mixed with and learnt pagan crimes,
36 And worshipped their Idols!
And they became wrapped up in them,
37 And their Sons offered up,
And their Daughters, to Devils,
38 When to Cananite Idols they slaved,
And polluted the Country with blood;
39 And corrupted themselves by their acts,
And gave them to Idols to whore!

STANZA 8.

Then the LORD was enraged by His Race, 40
And by His inheritance vexed;
And He gave to the foreigner's hand; 41
Those who hated them ruled!
And their foemen afflicted, 42
And crushed under their hands!
Oft were the times He redeemed them 43
But their purpose was still to rebel;
And to lower themselves by their vice!
But yet He looked down on their sufferings, 44
Whenever He heard that they cried!
And remembered His Treaty with them, 45
And like His great kindness relieved!
And showed loving kindness to them, 46
In presence of all who enslaved.

ENVOY.

Save us, O LORD! our GOD! 47
And collect from the Nations,
To praise your HOLY NAME,
To rejoice in thanksgiving to You.
Bless the LORD GOD, O Israel; 48
From Ever to Ever and Aye.

(*Rubric.—Let the People Reply*)

"Amen! Alleluiah!"

THE SIXTH BOOK OF PSALMS.

CONTAINING THE PSALMS OF THE RETURN FROM BABYLON.

TRANSLATOR'S NOTE.

These are Collected Psalms of the Period after the return from Babylon, and Psalms of the Second Temple added to the ancient volumes of Psalms by David, Moses, Solomon, Asaph, and others. Probably compiled by Ezra or Nehemiah, and the Rabbis of the Great Sanhedrim, in the third century before Christ.

PSALM 107.

STANZA 1.

CARAVAN LEADER.

"Give praise to the LORD who is goodness, 1
For His mercy endures for ever!"
Let the redeemed of the LORD exclaim, 2
Whom He redeemed from the hand of oppression,
Whom gathering He led from East, and from West, 3
From the North and the Sea.

STANZA 2.

They wandered in Desert and Waste,
For a City of Rest, but found none.
Their heart suffered hunger and thirst,
It wasted away in themselves;
Then they cried to the LORD in their grief;
Who out of their anguish released,
And directed them to the right path,
To march to the City of Rest!

CHORUS.

"Give thanks to the LORD for His mercy,
And His works for the children of men."

STANZA 3.

CARAVAN LEADER.

For He feeds the desiring soul,
And fills hungry bodies with joy!
The slaves in the Shadow of Death,
And the prisoners of anguish and iron,
Who rebelled from the message of GOD,
And rejected advice from the Highest.
They were weak thro' the sin of their hearts;
They stumbled, and none could give help;
But they cried to the LORD in their grief,
And He rescued from all their distress.
He led out from the Shadow of Death,
And stripped them from all of their chains!

CHORUS.

"Give thanks to the LORD for His mercy,
And wonders He does for the children of men."

STANZA 4.

CARAVAN LEADER.

He has shattered the doors made of brass,
And has cut up the iron-made bars;
Preparing a path from their grief,
And has from their suffering led out.
When their body rejected all food,
And they shook at the gateway of Death,
They cried to the LORD in their grief,
And He rescued from all their distress.
He sent out His word, and it healed,
And from their corruptions it freed!

CHORUS.

"Give thanks to the LORD for His mercy,
And wonders He does for the children of men!"

STANZA 5.

CARAVAN LEADER.

Now offer an offering of thanks,
And publish His Acts with a cheer;
You Sailors who traverse the Sea
On Oceans who work at Your Trade;
Who there see the works of the LORD,
And the Wonders He does on the Deep!
He speaks:—and the storm will rise up,
And tempest the billows arouse,
They rise up to the skies;—
In convulsions they fall!

Then their spirit melts in them for fear.
They reel, and they stagger as drunk,
And all their intelligence fails;—
Then they cry to the LORD in their grief,
And He leads them out from distress.—
He orders the storm to be still,
And the billows to quiet themselves.
And they smile as they see them abate,
And rejoice at the comfort received.

CHORUS.

"Give thanks to the LORD for His mercy,
And wonders He does for the children of men!"

Exalt in the people's assembly,
In the Hall of the Nobles give praise.
For He to the Desert gives brooks.
And water springs to the Dry-land!
Rich country He turns to salt marsh,
For the sins of those dwelling therein.
He can give to the Desert a lake,
And springs to the waterless grounds,
And there He can settle the hungry,
And found them a City to dwell;
And they cultivate fields, and plant farms,
And make them to yield up their fruits;
He blesses them and they grow great,
And their cattle are never decreased.
If they are reduced and depressed,
By oppression, and trouble, or grief,
He pours on their Princes contempt,
And they wander in wastes without paths!
But He raises the wretched and poor,
And guards them like sheep in His fold.—
The upright will see and be glad,
And wickedness shut up her mouth!

ENVOY.

The Wise should make note about this;
And on the LORD'S kindness reflect.

PSALM 108.

A Singing Psalm, by David.

I will sing with heart constant to GOD;
I will chant to Him with all my might.
Awake up my lute, and my harp;—
I will awake in the dark!
To the Tribes I will publish You LORD;
I will chant to the Nations of You;
For Your Mercy is wide as the skies,
And Your truth is as high as the clouds.
GOD! Your Grandeur is over the skies,
And Your Majesty over the Earth.[2]

[1] NOTE.—The Mediæval Masoritic Editors have evidently confused two Psalms into one, which they numbered as 108, by not observing the opposite sense of them. I, therefore, restore the original forms. The Psalm I number 108A is clearly a traditional version of Psalm 60, and preserved amongst the special psalms of David, and so the wording of 108A varies somewhat from Psalm 60.—F. F.

PSALM 108A.

By David, after Enquiring of the Priest the Divine help, when Joab had been Defeated by the Edomites.

(See Psalm 60, v. 8.)

STANZA 1.

DAVID.

7 "If You will Your chosen deliver,
Let Your right hand save, and reply."

PRIEST.

8 "GOD from His Sanctuary speaks."

DAVID.

"I am glad!"

STANZA 2.

"I will arrange for the morning,—
And lower the tents for advance,
9 Take Gilad, Menasseh, and Ephraim;
And Judah to strengthen my Van;
10 I will wash Moab off like a flood,
O'er Edom will stride in my boots;
And over Philistia cheer!

11 "Who will storm me the fortified Camp?
Who with me on Edom will charge?—
12 We are not forsaken by GOD,—
GOD will not our armies desert!
13 He will bring to us help from distress,
Where human assistance is vain;
14 We shall be made strong from our GOD,
And He our opponents defeat."

PSALM 109.

1 **By David, to his Bandmaster.**

STANZA 1.

My GOD! when I pray be not silent;
2 Against me the wicked and bad open mouth,
With false tongue about me they speak,
3 And with venomous words they surround,
And assail me without any cause!

STANZA 2.

4 In return for my love, they revile,—
And yet I had pleaded for them!
5 They return to me evil for good,
And hatred instead of my love.
6 Let Sin have the mastery of them,
And Satan stand at their right hand.
7 In judgment be found in the wrong,
And their plea be considered a crime.
8 Let their days be but few;
Give their Office to others,
9 Let their children be orphans,
And wives, widows in want!
10 Their sons wander and beg,
And skulk amongst ruins!

STANZA 3.

Let usurers seize all they have, 11
And their earnings by strangers be robbed;
Let no kindness be poured out for them, 12
Nor pity their orphans be shown.
But let their posterity fail;— 13
Blot their name in the following age!—
The LORD of their father's crimes think, 14
And their mother's sins never blot out!—
Let them always be clear to the LORD, 15
But their memory erased from the earth;
For they thought not of merciful acts; 16
But pursued the poor desolate man,
And murdered the broken in heart!

STANZA 4.

He loved cursing:—so let it meet him, 17
Hated blessing:—so drive it away.
In cursing he clothed like a cloak, 18
And took it like drink to his breast,
It entered like oil to his boues!
Let it be like the clothing he wears, 19
And the belt that encircles his waist!—
Thus let the LORD pay to my foes, 20
Who speak to do wrong to my life!

STANZA 5.

But You work for me, LIVING LORD, 21
For your NAME, for your Mercy relieves,
Whilst I am but wretched and poor, 22
And my heart is depressed in my breast.
Like a shadow that stretches I pass, 23
Like a locust I'm tossed up and down!

STANZA 6.

My knees shook from fasting, 24
Body wasted from fat!
To them I became a contempt, 25
They looked on me shaking their heads!
O comfort me, my LIVING GOD, 26
And in your sweet Mercy protect;
And teach me that this was Your hand, 27
That You, LORD, have done it alone.
And that tho' they curse:—You will bless! 28
They rise but to fall:—but Your servant can smile.
O clothe my accuser in shame, 29
And wrap like a shawl in disgrace.

ENVOY.

I will thank the LORD much with my mouth 30
In the midst of the crowd I will praise,
For He stands at the hand of the poor, 31
To save from the Judges his life.

PSALM 110.

A Psalm by David. 1

STANZA 1.

The LORD said to my Prince,
"Sit on My right hand,
Till I place your foes
As a stool for your feet."

STANZA 2.

2 The LORD sends your brave army from Zion;
Charge up to the breast of your foes!
3 Your Forces are ready to-day,
Your Army in beautiful pomp,
More than dew-drops that come from the breast of the Dawn!

STANZA 3.

4 The LORD promised, and never will change,—
For ever you shall be a Priest
Of the Order of Melk-i-Zedek!

STANZA 4.

5 The Almighty is on your right hand!
Who will crush, when in anger, the Kings;
6 With Justice will fill Nations' breasts.
Crush the head of Oppression on Earth.
7 He gives drink from the Brook on your march,
By which He will lift up your head!

PSALM 111.

STANZA 1.

1 Halliluyah!
I praise the LORD with all my heart,
Amongst the Right and True.
2 The LORD'S works are sublime,
Sought for by all who love;
3 His acts supremely great,
And ever rightly stand.

STANZA 2.

4 Think of His wonders done,—
The gentle pitying LIFE!—
5 Who gives His servants food,
And always keeps His Bond.
6 He showed His Race His power,
To give them pagan lands;—
7 His handiwork is Truth,
His Orders perfect Right.
8 He sent deliverance to His Race,
Fixed His Eternal Bond:—
HOLY and GLORIOUS is His NAME!

CHORUS.

The fear of the Lord begins wisdom,
To all those who practice good sense;
For ever His praise will endure.

PSALM 112.

1 **A Song to the Ever-living.**

STANZA 1:

Halliluyah.
He who fears the LORD will succeed
And whoever delights in His Laws,
2 His race will be strong in the land,—
The upright man's family blessed.
3 Ease and plenty will be in his house.

And his happiness always will last;
For the Righteous, light bursts from the dark, 4
For the Gentle, the Kind, and the Good.

STANZA 2.

The Good Man is gentle, and gives; 5
By Justice he measures his acts;
So that he will never be moved, 6
For the Good will be always in mind.
He will not fear the roar of the bad, 7
With his heart fixed in trust on the LORD;
His heart will not doubt its support, 8
Till his wish he can see on his foes.
He distributed,—gave to the poor; 9
His goodness for ever will stand,
His horn be exalted in might.
The Bad will behold it, and grieve, 10
Will gnash with his teeth and will faint;—
For the pride of the wicked will fail.

PSALM 113.

A Song to the Ever-living. 1

STANZA 1.

Halliluyah!
Let the LORD'S servants hurrah!
Hurrah to the NAME of the LORD!
The NAME of the LORD should be blessed; 2
From now, and to Ever and Aye!
From the rise of the Sun to its set, 3
The Name of the LORD should be cheered!

STANZA 2.

Above all the Heathen, HIGH LORD, 4
His Grandeur is over the skies!
Who equals the LORD our GOD 5
Who sits on the Heights in His Rest?—
Yet cares for the fallen on Earth and in Heaven! 6
Who picks up the weak from the dust, 7
From dunghills exalting the poor;
And sits them with Princes, 8
With the Chiefs of His Race!
Who causes the childless at home 9
To become a glad Mother of children!
Halliluyah!

PSALM 114.

STANZA 1.

When Israel came from Mitzer, 1
Jacob's House from pagan race,—
To Him was Judah sacred, 2
But Israel held His Power.

STANZA 2.

The Sea beheld and fled!— 3
The Jordan back retired!
The Mountains leaped like rams, 4
The Hills like sons of sheep!

STANZA 3.

What hailed you, Sea, to fly?
Jordan, that you retired?
Why leaped you, Hills, like rams?
You Heights like sons of sheep?
Before th' ALMIGHTY reeled the earth,
At sight of Jacob's GOD,
Who made the rock a standing pool,
The flint a flowing well!

PSALM 115.

STANZA 1.

Not to us LORD, not to us.
But to Your NAME give glory,
For Your Mercy, and Your Truth!

STANZA 2.

How can the Heathen ask,
"Wherever is their God?"
When our GOD is in Heaven,
And all He wills, He does?
Their Idols, Gold and Silver,
The product of Man's hand.
Their mouth can never speak,
Their eyes can never see;
Their ears can never hear,
And then they cannot think!
Their hands can never move,
Their feet can never walk,
Nor breath is in their breast!
Who make are like themselves,
With all who trust on them.

STANZA 3.

But Israel trust the LORD,
Who is your help and shield;
Trust, Ahron's House, the LORD,
Who is your help and shield;
Who fear the LORD, trust Him,
He is your help and shield;
The LORD thought of, and blessed us
He blessed all Israel's House;
He blessed the House of Ahron.—
Bless those who fear the LORD,
The small as well as great.

STANZA 4.

The Priestly Blessing and Exhortation.

I pray the LORD increase you,
Increase you and your sons;
Give Blessings to the LORD,
Who made the Skies and Earth,
The LORD's are Skies and Heaven;
The Earth he gave to Man;
The Dead thank not the LORD,
Nor all who go to silence,
But we can Praise THE LIFE.
From now, and to for Ever!
Halliluyah!

PSALM 116.

STANZA 1.

I love the LORD who heard
My voice, and pitied me;
Who to me bent His ear,
So daily I will call.
The Bands of Death had bound,
The Grave's griefs had arrived,—
I grief and anguish met,
But called the LORD by name,
"O! LORD, relieve my life;"—
The Lord was good and kind,
And our GOD was benign.

STANZA 2.

The LORD will guard the weak,—
I fell, but yet He saved.
Return to rest my soul,
The LORD restores you peace,
My life relieved from Death,
Mine eyes relieved from tears,
My feet from falling down!
I walked before the LORD,
In lands of savage beasts;
I trusted, so I spoke,
When I was much distressed;
I said in my alarm,
That all men will deceive.

STANZA 3.

What can I give the LORD,
For all His gifts to me?
I'll raise Salvation's Cup,
And call the LORD by NAME.
Will pay the LORD my vows,
With all His People near.
Dear in the LORD'S eyesight,
The slaughter of His Saints.
LORD, pity me, Your slave
Your slave, Your handmaid's son,
Relieve me from my bonds.
Then I will offer thanks,
And call the LORD by NAME;
Will pay the LORD my vows,
With all His People near,
In Courts of my LORD'S House,
That in Jerusalem stands.
Halliluyah!

PSALM 117.

Cheer to the LORD all you Nations!—
And let all the Peoples thank Him.
For mighty His Mercy about us,
And His Truthfulness is for all time.
Halliluyah!

PSALM 118.

STANZA 1.

THE CHOIR.
Thank the LORD who is good,
Whose Mercy endures;

2 Now let Israel say,
That His Mercy endures,
3 Let Ahron's House tell,
That His Mercy endures;
4 Let the LORD's fearers declare
That His Mercy endures!

STANZA 2.

THE THANK-OFFERER.

5 I called on THE LIFE in distress,
THE LIFE heard, and He set me free.
The LORD with me, I fear not,
What men may do to me;
7 The LORD is my help,
Should I fear those who hate?
8 Better trust on the LORD,
Than rely upon men;
9 Better trust on the LORD,
Than on Princes rely!
10 If all Nations surround,—
In the NAME of the LORD I defeat!
11 Around me they circled,—
In the NAME of the LORD I defeat!
12 They surround me like bees,
Like thorn fires crackle,—
In the NAME of the LORD I defeat!
13 They rushed on with a rush,—
But the LORD saved from falling.
14 He helped, so I chant to THE LIFE;
For He was my Saviour!

STANZA 3.

15 I cheer loud, and shout in my Tents,—
The LORD strengthens the hand of the Good.
16 The LORD's right-hand lifts up;—
The LORD's right-hand makes strong
17 I shall not die,—but shall live,
And publish the works of THE LIFE.

STANZA 4.

18 THE LIFE punished, to teach —
And not to dismiss me to Death!
19 Throw open the Gates of the Right;
I will enter them praising THE LIFE;—
20 That is the Gate to the LORD,
And the Righteous will enter by it!
21 I give thanks, because You have heard,
You have become Saviour to me,—
22 A Stone by the builders despised,
Has gone to the head of the Spire!
23 This result came from the LORD,—
And a wonder it was in our sight!
24 This the LORD has done to-day;—
Over it we are glad, and rejoice!
25 Come now, LORD, and save us;—
Come now, LORD, the Redeemer!

STANZA 5.

THE PRIEST.

26 "Bless who comes in the NAME of the LORD!
I bless you, from the House of the LORD;
27 Of GOD Who is LIFE, Who gives to us light."

(*Rubric.—Here fasten the Gift with ropes to the horns of the Altar.*)

THE WORSHIPPER RESPONDS.
"You are my GOD, and I thank; 28
My GOD, Whom I will exalt."

THE CHOIR.
Thank the LORD, Who is good,—
Whose mercy endures!

PSALM 119.

STANZA 1.

Happy the straight in their paths, who walk in the Laws of the LORD; 1
Happy those who examine His proofs, who seek with whole heart; 2
For they practice no vices, but walk in His paths, 3
As You have commanded, to carefully keep Your Commands. 4
I wish I could settle my pathways, to keep Your Decrees; 5
Then I should not err in my searches about Your Commands; 6
In rightness of heart I could thank You Who taught me good rules.— 7
Your Decrees I will keep, so forsake me not ever. 8

STANZA 2.

How can Youth gain noble life? By regard to Your Word.— 9
With my whole heart I seek not to stray from Your Rules. 10
In my heart I have hidden Your Words, so as not to offend. 11
LORD You should be thanked, for You taught me Your Statutes; 12
With my lips I proclaim the Decrees of Your mouth. 13
In pursuing Your proofs, I delighted as if over wealth. 14
I reflect on Your Orders,—look out for Your ways. 15
I delight in Your Rules, I forget not Your Words. 16

STANZA 3.

If You give life to Your servant, Your Words I will keep. 17
Clear mine eyes when I look at Your wonderful Laws. 18
I am strange in the land,—hide not from me Your Rules. 19
My soul aches, desiring at all times Your Judgments. 20
Reprove haughty villains, who slip from Your Orders; 21
Turn from me abuse, and contempt, for I study Your Proofs. 22
When Princes condemned me, Your servant thought of Your Rules. 23
For I felt delight in Your Proofs;—Your Counsels console. 24

STANZA 4.

My soul sticks to the dust; Revive it as promised. 25
I told You my ways, and You heard and You taught me Your Laws 26
The course of Your Statutes I viewed, and I thought on Your Wonders. 27
My soul drooped with grief, but You raised, as You promised. 28
Turn me from false paths, and console by Your Laws. 29
I have chosen Truth's path,—Your Decisions sufficed me. 30
LORD, I clung to Your Proofs,—Let me not be disgraced. 31
I will run with Your Orders,—for You set free my heart! 32

STANZA 5.

Show, LORD, the path to Your Plans, and I'll keep it for ever. 33
Instruct,—and I will examine Your Laws, and will guard with whole heart. 34
Lead in Your Commands' path, as my heart has desired. 35
Bend my heart to Your Laws, and never to greed. 36
Make my eyes pass from looking at vice;—but revive in Your path. 37
Fulfil to Your servant, who fears You Your promise. 38
Turn off the reproach that I fear, for Your Judgments enrich. 39
See! I desired Your Orders,—In Your Goodness revive me. 40

STANZA. 6.

41 LORD, let Your mercy find me; You promised me safety,—
42 Then I can answer revilers again, for I trust in Your Word.
43 And never hide truth from my mouth, for I trust on Your Judgment,
44 And Your Laws I will keep in the present and always.
45 And then I can in freedom walk out, for I trust on Your Rules,
46 So I publish Your Proofs before Kings without shame.
47 So I will delight in Your Laws, which I love.
48 I lift my hand to Your Laws, and reflect Your Decrees.[1]

STANZA 7.

49 Remember Your word to Your servant, on which I have trusted.
50 I consoled in my sorrows; for Your promise revived.
51 The proud greatly deride, but I swerve not from Your Laws.
52 I always think of Your teaching, and I have its comfort.
53 I tremble because of the wicked rejecting Your Laws.
54 Your Decrees were my song, in my exile from home.
55 LORD, I remembered Your Name in the night, and I will keep Your Laws:—
56 They have come to me, because I have studied Your Orders.

STANZA 8.

57 My wealth, LORD, I declared, is regard to Your Words.
58 My whole heart sought Your face,—as You promised, be kind.
59 I thought on my ways,—turned my steps to Your Proofs.
60 I prepared, and delayed not observing Your Orders,
61 Tho' the bad bound me in chains, I forgot not Your Laws.
62 I rose to thank You at midnight, for Your perfect Decrees.
63 I join all who fear, and regard Your Commands.
64 Your mercy, LORD, fills all the Earth, and so teach me Your Precepts.

STANZA 9.

65 LORD, do good to Your servant, as Your Word has said;
66 Teach me good sense and skill, for I hold fast Your Orders.
67 Before I had suffered I strayed,—but I afterwards kept Your Commands.
68 You are kind, and with Kindness, O! teach Your Plans.
69 Villains caught me by treason: I with whole heart kept Your Precepts.
70 Their heart sours like milk, but I joy in Your Laws.
71 That I have suffered is good, because it has taught me Your Precepts.
72 To me your Laws are more than thousands of Silver and Gold.

STANZA 10.

73 Your hand made and formed: show and teach me Your Orders.
74 You taught, LORD, the Right and the Just, and You punished me right.
75 Your Decree, LORD, was just, and justly I suffered.
76 Now let Your Mercy console, as You promised Your servant,
77 Let Your pity come and revive, for I delight in Your Laws.
78 Shame the Villains who plot to oppress;—I appeal to Your Rules.
79 Let all who fear You come here, I will show them Your Proofs.
80 My heart keeps to Your Rules,—so I fear no disgrace.

STANZA 11.

81 My soul pants to be safe,—But I trust to Your Word.
82 My sight fails for Your promise; when shall I have rest?
83 Tho' I am like a skin in the smoke,—I forget not Your Rules.

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1 NOTE.—Psalm 119, v. 48. In this line I omit three words of the Hebrew Text, אֲשֶׁר אָהַבְתִּי "which I love," as being a transcriber's error, in repeating them again from the former line of the Psalm, and as especially by the repetition dislocating the metre of the poem.—F. F.

How can Your slave live? When will you punish my hunters? 84
Villains dig for me pits; they care not for Your Laws. 85
Your Commandments are Truth;—Falsehood hunts me, Oh help. 86
Tho' on earth almost killed, I gave not up Your Rules. 87
In Your pity revive, when I can keep to Your Proofs. 88

STANZA 12.

LORD, for ever Your purposes stand in the Skies. 89
Your Truth built on earth, fixed for Ages of Ages!— 90
Your Laws stand to-day, for all things serve to You. 91
Had I not loved Your Laws, I had died in my woes. 92
I forgot not Your Precepts, by which I have life. 93
O! save me,—I am Yours,—for I seek for Your Rules. 94
The bad hope to kill me,—for I look for Your Proofs; 95
I see an end to all made, but Your Orders stretch far. 96

STANZA 13.

How I loved all Your Laws,—always all day think of them! 97
I know more than my foes,—for Your Rules are still mine. 98
Than my teachers more skilled, for I think of Your Proofs. 99
I see more than the old, for I study your precepts. 100
From bad paths kept my steps, because I guard Your Word. 101
I left not Your Doctrines, for me You directed. 102
Your words please my taste, more than honey my mouth. 103
Your Precepts I knew, so I hated bad ways. 104

STANZA 14.

Your Word lights my steps, and enlightens my paths. 105
I swore, and I stand fast, to keep Your good Decrees. 106
I have suffered much; LORD revive as You promised. 107
Accept, LORD, my vows, and teach me Your Decrees. 108
My life is in my hand, so Your Laws I leave not. 109
The vile laid for me traps; I swerved not from Your rules. 110
Your Proofs I hold ever as my heart's great delight. 111
To work out Your Orders I bend all my heart. 112

STANZA 15.

I hate wandering thoughts; and I have loved Your Laws. 113
You are my shield of shelter, I trust on Your leading. 114
Drive off the bad from me; I seek my GOD'S Commands. 115
Life and help You had promised; defeat not my trust. 116
Refresh, and set me free, for I stand by Your Rules. 117
Tread down lying rogues, all who desert from Your Laws 118
You drove all vile from the Land, so I have loved Your Proofs. 119
My frame shakes in terror, when I see Your Decrees. 120

STANZA 16.

I do Right and Good: so give me not to the traitors. 121
Guide your servant to good; let not villains betray. 122
Mine eyes fail for Your help, and for Your perfect word. 123
Act kind to Your slave, and teach me Your Decrees. 124
Give me sense, as Your slave, I shall know then Your Proofs. 125
LORD, the time is to act, for, see, they break Your Laws! 126
But I love Your Orders, more than purest Gold. 127
I go straight by Your Precepts, hate all crooked paths. 128

STANZA 17.

Your proofs are grand, so my soul for them seeks. 129
Your Words give clear light to the greatest of minds. 130
My mouth gasps in thirst; as I seek for Your Rules. 131

132 Turn to me and be kind; I love Your Name and Laws.
133 Lead my steps by Your Words, and let no passion drive.
134 Free me from tricky men, and I will guard Your Rules.
135 Turn light on Your slave, and teach me Your Decrees.
136 My eyes shed floods of tears, for some keep not Your Laws!

STANZA 18.

137 You are Righteous LORD, and right Your Decisions.
138 Your Goodness, Orders, Proofs, and Your Truth, very strong.
139 My anger was burning, for my foes neglected Your Word.
140 Your Truth well refined is, and so Your servant loves.
141 I am small and am low, but forget not Your Rules.
142 Your Right is always Right, and Your Laws are the Truth.
143 I have met grief and woe, but I joy in Your Laws.
144 Your Proofs are right for ever, they give sense and life.

STANZA 19.

145 I call with my whole heart; LORD, Your Orders I seek.
146 I call to You, "Save me!" and I will guard Your Proofs.
147 Before Dawn breaks I shout, for I trust on Your Word.
148 Mine eyes outwatch the watch, to reflect on Your Truths.
149 Kind Lord, hear my voice; Your Commandment revives.
150 My hunters oppress,—they keep far from Your Laws.
151 You, Lord, are my friend, and all Your Orders right.
152 I knew Your Proofs early; for they last for ever!

STANZA 20.

153 Look, answer, and help! for I leave not Your Laws.
154 Plead my cause and redeem;—Your promises revive.
155 The bad are not safe, for Your Rules they reject.
156 Lord, Your Kindness was great; Your Decree has revived.
157 A crowd pursue and vex, I swerve not from Your Proofs.
158 I saw the rogues and moaned, for they guard not Your Words.
159 I sought Your Plans, and loved; LORD, Your kindness revived.
160 Your Chief-Word is "The Truth," Your Will "Right for ever!"

STANZA 21.

161 Princes chase without cause, but my heart fears Your Words.
162 At Your Words I rejoice more than when finding wealth!
163 I loathed and hate lies, because I loved Your Laws.
164 I thank you every day, about Your good Decrees.
165 They thrive who love Your Laws, but not those who offend.
166 Lord, I wished for Your Help, so obeyed Your Commands.
167 My life sees Your Proofs, which I love very much.
168 I guard Your Plans, and Proofs, for You watch to my ways.

STANZA 22.

169 LORD, I meet You cheering, for I know your Word.
170 Let my prayer come to You, redeem me as You said.
171 My lips bubble thanks, for You taught me Your Rules.
172 My tongue tells Your Words; for Your Orders are good!
173 O! let Your hand help, for on Your Plans I trust.
174 LORD, I long for Your help, and I joy in Your Laws.
175 My Soul revived thanks You who by Your Decree helped.
176 A lost sheep I strayed,—but Your servant You sought.
177 Who left not Your Commands.

THE SEVENTH BOOK OF PSALMS.

CONTAINING THE PILGRIMS' SONGS FOR USE WHEN GOING UP TO THE FESTIVALS.

PSALM 120.

A Pilgrim's Song.

STANZA 1.

PILGRIM.

To the LORD in my distress I cried, and He replied to me. 1
"LORD save my soul from lying lips, and from rebellious tongue." 2

STANZA 2.

REPLY.

"What give to you, and what lay on for your rebellious tongue? 3
Men's biting darts, and burning fire of broom!" 4

PILGRIM.

Alas for me! I lodge in Camp! I dwell in Tents of Gloom! 5
My Soul, 'tis better dwelling there, than with the foes of peace. 6
I wish for Peace,—but when I speak they then prepare for War. 7

PSALM 121.

A Pilgrim's Song. 1

STANZA 1.

I lift mine eyes up to the Hills, but to me no help comes!
My help comes from the LORD, who made the Heaven and the Earth. 2

STANZA 2.

LEADER.

He will not let your footsteps slip; He will not sleep on guard;— 3
He never slumbers, never sleeps, Who watches Israel's way. 4
The LORD will guard, the LORD protect, will stand at your right hand; 5
By day the Sun shall never strike, nor yet the Moon by night! 6
The LORD will guard you from all ill, be watchful of your life; 7
The LORD will watch you out and home, from now and to all time 8

PSALM 122.

A Pilgrim's Song, about David. 1

LEADER. STANZA 1.

I rejoiced when they asked me, To go to the LORD'S House.
Our feet are set towards your Gates, O! Jerusalem! 2
Jerusalem is built like a City united together; 3
There the Tribesmen go up, all the Tribes of the *LIFE!* 4
To witness to Israel, to thank there the LORD.
For there stand the Thrones of the Judges,
With Thrones in the Palace of David. 5

STANZA 2.

PILGRIMS.

"Oh! pray for Jerusalem's Peace, 6
Let all prosper who love You;
Let Peace be a Power on Your Walls, 7
And Prosperity be in Your Homes.

8 Because of our friends and brothers,
We pray that you now may have peace.—
9 Because of the House of the LORD our GOD,
We seek for the good of yourself."

PSALM 123.

A Pilgrim's Song.

1 To You I lift mine eyes,—The dweller in the Heavens.
2 Like as the servants' eyes are to their master's hand,
And as the handmaid's eyes are for her mistress' sign,
So on the LORD our GOD our eyes are ever fixed!
3 Pity, LORD, O pity us, for we are full of grief,
4 Our haters with their scorn have gorged upon our souls;—
Depress their haughty pride!

PSALM 124.

A Pilgrim's Song, by David.

STANZA 1.

"If the LORD had not been with us,"
Israel now might say,
2 "If the LORD had not been with us,"
When men upon us rose,
3 They would have swallowed us alive,
In savage, furious rage!

STANZA 2.

4 The waters would have swept away
The rivers whelmed our souls;
5 They would have gone above our lives,
The torrents of the proud.
6 Oh! bless the LORD who gave us not,
To tearing by our foes!
7 Like birds from trap he loosed our lives,
The tangling snare he broke, and freed.
8 The LORD released from them,
Who made the Skies and Earth.

PSALM 125.

A Pilgrim's Song.

STANZA 1.

1 Who trusts the LORD, like Zion's Mount, unmoved for ever stands.
2 As Hills surround Jerusalem,
The LORD surrounds his Race,
From now and to all time!

STANZA 2.

3 For not shall last the Wicked's rule,
Above the Good men's name;
For fear the righteous should stretch out
Their hands to practise crime.

STANZA 3.

4 The LORD attends upon the Good,
And to the right in heart;
5 But to wanderers in their crooked ways,
The LORD brings up their sins.

CHORUS.

Success to Israel.

PSALM 126.

A Pilgrim's Song. 1

STANZA 1.

When the LORD restored the Captive Zion,
We were like those who dream.
Our mouth was then with laughter full, 2
And all our tongue with cheers!

STANZA 2.

"Great things the LORD has done for these,"
The Heathen then exclaimed;
The LORD has done great things for us, 3
And therefore we rejoice!

STANZA 3.

"LORD, our Captivity turn back, 4
As tides rush from the south.—
Who sow in tears, with cheering reap;— 5
Who walking, walk along,
And weeping bear the scattering seed, 6
With cheers bring back the sheaves!"

PSALM 127.

A Pilgrim's Song, by Solomon. 1

STANZA 1.

If the LORD builds not the House,
In vain the Builders strive;
If the LORD watch not the Tower,
In vain the Watchman guards.
In vain for you to rise at dawn, 2
And late to go to rest,
And eat of carefulness the bread,
When He gives His darlings sleep.

STANZA 2.

See! Children are the LORD'S estate, 3
The body's sweetest fruits;
Like arrows in a Giant's hand, 4
Are they, your youthful sons.
The man is blest who has with them, 5
Filled up his quiver full.
He will not shame when he may meet,
His foemen in the Gate.

PSALM 128.

A Pilgrim's Song. 1

STANZA 1.

Blest, all who fear the LORD, who walk along His paths;
What your hands earn you eat,—is blest and Good to you. 2
Your Wife, a fruitful vine, to decorate your home, 3
Your children Olive-Shoots, around about your board.—
The blessings then are these, for him who fears the LORD. 4

STANZA 2.

The LORD will bless from Zion, and show good all your life, 5
And show your sons and your grandsons the peace on Israel. 6

PSALM 129.

1 **A Pilgrim's Song.**

STANZA 1.

"From my youth oft in danger," now may Israel say;—
2 "From my youth oft in danger but yet not destroyed.
3 On my back plowers plowed, and my anguish prolonged."

STANZA 2.

4 O RIGHTEOUS LORD cut off the bonds of the Bad.
5 Defeat and hurl backward all those who hate Zion.
6 Make like grass on the roofs, dried as soon as it grows;
7 That fills no mower's hand, or the reaper with sheaves.
8 And no passers-by say, "Give good thanks to the LORD;—
We, to JEHOVAH'S NAME will for you offer thanks!"

PSALM 130.

1 **A Pilgrim's Song.**

STANZA 1.

From the Depths I have cried to the LORD;
2 ALMIGHTY! attend to my voice;
To my voice let Your hearing attend; Pity me!—
3 If You watch LORD, for sins;
Who, ALMIGHTY, could stand?
4 But with You is forgiveness,
And so You are loved.
5 I hoped on the LORD,—my soul hoped
And I trusted His word.
6 My soul has awaited th' ALMIGHTY,
As dusk waits for dawn.

STANZA 2.

7 Let Israel trust on the LORD,
For with the LORD there is mercy,
And He can deliver His Race.
8 And Israel He can deliver,
From the whole of his sins!

PSALM 131.

1 **A Pilgrim's Song, by David.**

LORD my heart is not high,
And my looks are not proud,
I walk not in grandeur
And great deeds not my own.
2 I have rested my soul
Like a child on its mother?—
So with me was my mind.

CHORUS.

3 Let Israel trust the LORD,
From Now to Evermore.

PSALM 132.

1 **A Pilgrim's Song.**

STANZA 1.

Remember, LORD, David when in all his troubles,—
2 Who vowed to the LIFE, to the MIGHTY of Jacob
3 "I will not enter my house, or go up to my bed,

Or give sleep to mine eyes, or to my eyelids rest, 4
Till I find the LORD'S place, 5
And the home of the MIGHTY."

STANZA 2.

'Twas in Ephrath reported, was found in the Woodlands:— 6
Let us go to His Tents, let us bow to His footstool;— 7
"Come up, LORD, to Your House, with the Ark of Your Might, 8
Your Priests rightly clothed, and Your Saints all rejoicing, 9
Your slave David leads,—from Your Anointed turn not." 10

PSALM 132A.[1]

Upon the Conditions of the Promise to David.

The LORD to David truly swore, and from it will not turn;— 11
"Upon your Throne I will set one who from your body springs,
If your sons guard My Treaty, and the Doctrines that I teach, 12
Then their sons of sons succeeding, shall sit upon your Throne.
For the LORD has chosen Zion, to make His dwelling there, 13
This is My Home for ever, where I will dwell, because I love. 14
I will bless Her food with blessing, and fill Her poor with bread; 15
Her Priests will clothe in safety, and her happy Saints shall cheer. 16
There fix the horn of David, and set my Messiah's light, 17
I will clothe his foes in shame, but honour on him shine!" 18

PSALM 133.

A Pilgrim's Song, by David. 1

See how good and sweet it is, when brothers rest as friends
'Tis like the sweet oil from his head, that flowed down to the beard 2
And from the beard of Ahron ran down to his garment's hem;—
Like Hermon's dew that falls upon the height of Zion's Hill, 3
For there the LORD His blessing gives, and life for Evermore.

PSALM 134.

A Pilgrim's Song. 1

THE INVITATION.
"Come bless the LORD, who serve the LORD,
Who in the LORD'S House stand at night.
Lift up pure hands in innocence, and give thanks to the LORD." 2

THE PRIESTLY BLESSING.
"The LORD, who made the Heaven and Earth, 3
May He bless you from Zion."

PSALM 135.

STANZA 1.

Give praise to THE LIFE; 1
Praise the NAME of the LORD;
The LORD'S servants give praise.
Who stand in the House of the LORD, 2
In the Courts of the House of our GOD.

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1 NOTE.—Psalm 132A, v. 10. By the subject this 132nd Psalm, which now stands in the current copies of the Bible as one, seems to me clearly two separate anthems, confused together either by the Temple Editors, or subsequent transcribers; I therefore have ventured to restore it to the proper division as 132A.—F. F.

STANZA 2.

Give praise to THE LIFE;
For good is the LORD,
Chant to His Name for He comforts.
For Jacob He chose to Himself,
Israel THE LIFE chose for His treasure
So I have learnt,
How Great the LORD is,
And more than all gods, the ALMIGHTY·
All that the LORD wills,
He does in Skies and Earth,
In the Seas and all Deeps!
Raises fogs from the bounds of the Earth,
Brings Wind from His Stores to make showers.
He cut off Mitzer's first-born of Man and of Beast,
Sent Terrors and Portents amongst the Mitzraim,
To Pharoh and to all his men.

STANZA 3.

He defeated great Nations, and slew mighty Kings;
Sihon King of the Amorites, Og King of Bashan,
And the Chiefs of Canan,
Gave the lands they possessed,
To Israel for His People to hold.

CHORUS.

Your Name, LORD, is for Ever,
Your fame for Ages of Ages!
The LORD leads His People,
Gives His servants gifts!

STANZA 4.

The Heathen worships Silver,
And Gold formed by men's hands,
With mouths that cannot speak,
With eyes that cannot see,
With ears that cannot hear,
And noses without breath;—
Who make are like themselves,
With all who trust in them!

STANZA 5.

Israel's House, thank the LORD,
Ahron's House, thank the LORD.
Levi's House, thank the LORD:
Fear the LORD, come bless the LORD.
Thank the LORD from Zion;—
Jerusalem's People praise THE LIFE.

PSALM 136.

Sing to the LORD who is good,
Whose mercy endures!
Sing to the GOD of the Gods;
Whose mercy endures!
Sing to the Prince of the Princes;
Whose mercy endures!
Who alone does great wonders;
Whose mercy endures!

Who made the Skies with skill; 5
And His mercy endures!
On the waters spread land; 6
For His mercy endures!
Who created great lights; 7
For His mercy endures!
The Sun guiding by Day; 8
For His mercy endures!
With the Moon and the Stars, 9
To guide during night,
For His mercy endures!
Who cut off tyrant's troops; 10
For His mercy endures!
And led Israel from them; 11
For His mercy endures!
By strong hand and arm led; 12
For His mercy endures!
Cut the Weed-sea to Isles; 13
For His mercy endures!
And passed Israel through them, 14
For His mercy endures!
Pharoh's host caught in sea weeds; 15
For His mercy endures!
Marched His Race in the Waste; 16
For His mercy endures!
Who defeated great Kings; 17
For His mercy endures!
And slew haughty Kings; 18
For His mercy endures!
Sihon, the Amorite King; 19
For His mercy endures!
And Og, Bashan's King; 20
For His mercy endures!
Gave us their land to possess; 21
For His mercy endures!
To His servant, Israel; 22
For His mercy endures!
When depressed, thought of us; 23
For His mercy endures!
From our tyrants released; 24
For His mercy endures!
He gives food to all flesh; 25
For His mercy endures!

CHORUS.

Sing the GOD of the Heavens; 26
For His mercy endures!

PSALM 137.

STANZA 1.

By Babel's Rivers we sat down, 1
And wept remembering Zion.—
On the Willows there we hung our harps;— 2
For there of us our Captors asked, 3
To sing songs in our grief!—
"Come sing us blithe a Song of Zion!"

STANZA 2.

The LORD's Songs who can sing, 4
Upon a foreign ground?

STANZA 3.

5 If I forget Jerusalem,—
Forget, my right-hand me!
6 Let my tongue fail within my mouth,
If I remember not!
Or hold not up Jerusalem,
Above my highest joy!

STANZA 4.

7 Remember Edom's sons, O LORD,
Upon Jerusalem's day,—
Who cried, "Down, down with her to Earth!"
8 O! Babel's cruel daughter,
I bless who pays your debt,—
The debt you owe to us!
9 I bless who takes your babes,
And dashes on the stones!

PSALM 138.

1 By David.

STANZA 1.

I praise with all my heart, I chant before You, GOD,
2 Bow in Your Holy Fane and give thanks to Your Power,
Your Mercy, and Your Truth, and Word are fixed o'er all!
3 For when I cried You answered me, and gave my soul fresh strength

STANZA 2.

4 All kings of Earth should praise, for they hear of Your Works.
5 And sing the LORD on march who is the LIVING POWER!
6 The LORD who lifts the low,—and sees and knows the high from far.

STANZA 3.

7 In danger hold me up, if in my march I meet;
Throw hand on raging foes, for Your right hand can save.
8 The LORD avenges me; Your mercy, LORD endures;—
Leave not Your handiwork.

PSALM 139.

1 To his Bandmaster.

A Psalm by David.—A Plea to the Lord.

LORD, You have tried me and known,
2 You know if I sit down or rise.
My Shepherd guard from far,
3 Prepares my field and couch,
My journeys, and my halts;
4 Before my tongue can speak,
O LORD! You know it all!
You formed my Past, and Now,
And placed on me Your hand!

PSALM 139A.

6 Your knowledge is wondrous to me,
I never can reach to its height.
7 I walk by Your Spirit,
Am led by Your mouth.
8 If I rise to the skies,—You are there,

You are there if I dive to the Grave!
Should I lift up Dawn's Veil,— 9
And plunge under the Sea,—
Your hand there could seize, 10
Your right-hand could hold!
If I say, "The darkness will hide, 11
Night shines not to betray."
Then Dark, is not Darkness to You, 12
And Night is as bright as the Day!
So Darkness and Light are the same!—
For You have created my members, 13
You arranged me in my Mother's Womb.

I praise You because You enlighten, 14
My mind knows the Wonders You do.
My thoughts are not hidden from You, 15
Who made, and in secret Who wove,
When preparing for earth;
Your eyes saw me, as I was evolving, 16
The whole was inscribed on Your Plan,
And You formed my days when not one of them were!

How precious Your thoughts are to me! 17
How powerful, GOD, their results!
If I counted the sands they are more,— 18
When I waken, I stand before You!
Oh! cut off the Bad, GOD of Truth, 19
And from me drive off men of Blood
Who meditate only revolt, 20
And contrive for Your Cities distress!

Those who hate You, LORD, do I not hate? 21
And loathe those who rise against You?
Those who hate You, I perfectly hate,— 22
As enemies they are to me!
GOD, try me and find out my heart, 23
Examine, and find out my ways,
And see if I stray in my path,— 24
And for ever lead me on Your road!

PSALM 140.

To his Bandmaster. 1

A Psalm by David.

STANZA 1.

Deliver me, LORD, from Bad Men, 2
Preserve me from those who oppress;
Who meditate crime in their hearts, 3
Who daily assemble for Wars!
They dart out their tongue like a snake, 4
Adder venom is under their lips.

STANZA 2.

LORD, guard from the hand of the Bad, 5
Snatch me from the men who oppress!
Who are trying to trip up my steps;
The proud who lay traps for my feet, 6
And spread out their cord-woven nets,
And lay snares at the side of my road!
I said, O LORD, You are my GOD, 7

So hear, LORD, the voice of my prayer.
8 Great LORD of Strength! You have saved me,
You have covered my head in the fight;
9 LORD! give not to the wish of the Bad,
Let their treacherous thought not succeed.

STANZA 3.

10 Let the heads that would plot to entrap,
Be caught by the lips of themselves,
11 And rain burning coals upon them,—
Unhelped fling to torrents of flame!
12 Let the Slanderer not rest in the land,
Distress chase the villains away!
13 Let them know that the LORD will do right,
And be just for the wretched and poor.
14 Then the Righteous will sing to Your Name,
And the Just in Your presence reside!

PSALM 141.

1 **A Psalm by David.**

STANZA 1.

To You, LORD, I cry,—haste to help;
Attend to my voice when I call;
2 Take my prayer as a perfume to You,
The raising my hands as a gift;
3 Set, LORD, a watch on my mouth,
A guard at the door of my lips;
4 Let not my heart turn to vile things
Nor consort with the doers of crime;—
With men who are practising sin,
Nor eat of their bread in their feasts!

STANZA 2.

5 Let the Righteous in kindness reprove,
And correct me like oil to my head,—
Which my head will never refuse,
And my prayer will give thanks for their care.
6 Their Decisions are sown from full hands,[1]
They are kind and will hear when I plead:
7 For like grain they are drilled on the land,
And drop on the lips of the furrows.

STANZA 3

8 Still on You, Mighty LORD, are mine eyes,
Your mercy I trust not to cast off my life;
9 But protect from the trap they have set,
And the snare that the Wicked have laid.
10 Let the villains fall in it themselves,
Whilst I always pass over them safe![2]

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1 NOTE.—I read בידיים כל ע, "by the road-side," "or free-hands," to mean "in public" in honest daylight.—F. F.

2 NOTE.—Psalm 141, vv. 5 to 10. The passage from vv. 5 to 10, as the Hebrew text apparently reads, has puzzled all translators, from the days of Greek, and all others, in every language I have been able to consult; consequently all translate it as, and into, pure nonsense. After long study, it appears to me that some very ancient transcriber, by a very easy slip of the pen in the Hebrew, lost the meaning for his successors, and I have therefore, after very, very long efforts, and by the assistance of my friend, the Rev. J. Bowen, B.D., of Wolfs Castle, corrected those three or four misspelt words, and have arrived at the above result of a clear consecutive sense. The versions of all my predecessors read as follows, with hardly a word of variation, so I

PSALM 142.

A Reflection by David, when He was in the Cave of Thefilah. 1

STANZA 1.

I shout with my voice to the LORD, 2
With my voice to the LORD I appeal;
I pour out before Him my thoughts, 3
My troubles before Him report.
In my languor, my spirit lift up, 4
For to You my pathways are known;—
They set traps on the road that I went,—
I looked right, but I saw no release,— 5
To me chance of flying had failed,
From those who were hunting my life.

STANZA 2.

Then, LORD, I shouted to You, 6
Exclaiming that You were my trust,
My support in the land where we live.
I am weak, so attend to my shout, 7
Release me;—my hunters are stronger than I;
Bring out from my prison my soul, 8
To give praise to YOUR NAME.

ENVOY.

The righteous will gather to me,
When to me You return.

PSALM 143

A Psalm by David. 1

STANZA 1.

Listen, O LORD, to my prayer;
Attend my request in Your truth.
In Your Justice give answer to me,
And let not Your slave be condemned: 2
None living are perfect to You.
For my body the enemy hunts, 3
He strikes down my life to the earth.
Throws to darkness as if I were dead,
And my spirit within me is faint, 4
And my heart in my breast is depressed.
I think of the days of the past, 5
I meditate on all Your acts,
I reflect on the work of Your hands;
I spread out my hands towards You,— 6
My body to You, like earth's dust!

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give the English Authorized Version as fairly representative.

Vv. 5 TO 10.

5 "Let the righteous smite me; *it shall be* a kindness; and let him reprove me; *it will be* an excellent oil: for yet my prayer also *shall be* in their calamities.

6 "When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

"Our bones are scattered at the grave's mouth, as when one cutteth and heweth *wood* upon the earth. 7

"But mine eyes are unto Thee, O GOD, the LORD; in Thee is my trust: leave not my soul destitute. 8

"Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity. 9

"Let the wicked fall into their own nets whilst that I without escape."—F. F. 10

STANZA 2.

7 Make haste to answer me, LORD,
For my spirit fails!
Oh! hide not Your presence from me,
When I am like sinking to death.
8 Let me hear of Your mercy at dawn,
For on You is my trust.
Oh! teach me the road I should go,
For to You I have handed my life!
9 Free me, O LORD, from my foes,
With You let my shelter be found.
10 Teach me to accomplish Your will;
For Your spirit is pleasant, my GOD,—
It can lead to the land that is safe.
11 For Your Name's Sake, revive me, O LORD,
Free my mind, by Your goodness from grief;
12 Cut off in Your mercy my foes,
And destroy all who tortured my life,
For I am Your slave.

PSALM 144.

1 **By David.**

STANZA 1.

Bless JEHOVAH my Rock,
Who taught my hands to fight,
And my fingers to war!
2 My hope, and my fortress,
My high hill of retreat;
My shield that I trust,
Who to me brought my Tribe!

STANZA 2.

3 LORD, why should You teach man?
Frailty's Son,—and regard him?—
4 Man, the likeness of weakness,
Whose days pass like a shade!

STANZA 3.

5 LORD, bow the Skies and descend,
Torch the hills and envelop in clouds,
6 Flash splintering lightning on them,
Shoot out Your arrows and break!
7 Send Your hand from on high to set free,
And pull from the powerful streams,
From the sons of the foreigner's hands,
8 Whose speech is a treacherous word,
And their right hand, a hand to deceive!

PSALM 144A.[1]

An Anthem with the First-fruits.

9 GOD, to You I will sing a New Song,
With the harp at the Tything will chant,
10 Who gave to our leaders success,—
From cruel swords saved your slave David!—

[1] NOTE.—Psalm 144A. The verses following v. 8 are apparently a separate poem to Psalm 144, and formed an Anthem of praise at the offering of First-fruits; therefore I mark them as 144A.—F. F.

Freed from the sons of the strangers, 11
Whose mouth only treachery speaks,
And their right hand, a hand to betray.
That our sons may be young growing plants, 12
Our girls fruitful crops, building Homes;
Our garners be full of supplies, 13
Tens of thousands our flocks in our folds!
Let our oxen be strong for their work, 14
And we free from assault and attack,
And free from the shrieking of flight!
How happy the Race who are thus, 15
How happy the People whose GOD is THE LIFE.

PSALM 145.

A Prayer of David's. 1

STANZA 1.

Arise up, my GOD and my King!—
Your Power for ever I bless,
I daily will bless, and will praise, 2
For ever and ever Your NAME.

STANZA 2.

The GREAT LORD is worthy of praise. 3
His grandeur is passing research,
Age shows to Age of Your works, 4
Which proclaim You as being Supreme!
Of your Majesty, Power, and Might, 5
I will think,—and Your wonderful Acts;
Of Your Power and glory they tell; 6
And Your sublime nature recount;
The record they spread of Your Goodness, 7
And they of Your rectitude sing.

STANZA 3.

The LORD is forbearing and kind; 8
Slow to wroth, and His pity great!
The LORD is in every way good, 9
And His mercy is on all He made.
All Your works praise You, O LORD, 10
And Your sanctified, offer You thanks,
Of Your Regal Honour they tell, 11
And speak of Your Power Supreme;
To teach Adam's sons of Your grandeur, 12
And the glorious light of Your realm;—
Your realm in the Kingdom Eternal! 13
And Your rule in all ages of time!

STANZA 4

The LORD supports, all who are falling, 14
And those who have fallen, picks up.
All the hungry eyes wait upon You, 15
And You give their food in its time.
You open Your bountiful hand,— 16
And fill all living creatures with joy!
The LORD is in all His ways just, 17
And gentle to all He has made!
The LORD comes to all who will call, 18
To all who call for Him in truth.
He delights to see all He has made, 19
And he hears and will help when they shout;
Let all who love Him heed the LORD, 20
For He will destroy all the Bad.

ENVOY.

21 My mouth proclaims, Praise to the LORD,
And HIS NAME let all living things bless
And for ever and ever adore.

PSALM 146.

STANZA 1.

1 Come praise the LIFE:
Myself, and my Soul, praise the LORD.
2 The LORD I will praise while I live,—
I for ever will chant to my GOD.

STANZA 2.

3 Put not your trust upon Princes;—
Adam's son has no power to aid!
4 His breath goes, and he rests in the ground,—
And then all his splendour departs!
5 He is blest who calls on Jacob's Help,
Who relies on the LORD GOD of him;
6 Who made sky, and earth, and the sea;
And everything that they contain,
And whose promise for ever is kept.
7 And He, against tyrants decrees;
He gives to the famishing, bread,
The LORD also prisoners frees,—
8 The LORD gives the blind renewed sight
The LORD helps the lame;
The LORD loves the good;
9 The LORD guards the stranger;
Aids Orphan, and Widow;
But roughens the path of the Bad!

ENVOY.

10 The LORD reigns for ever!
Your GOD, Zion, always exists,
Bless THE LIFE!

PSALM 147.

An Anthem.

1 Bless THE LIFE, who is Goodness, and chant to our GOD
For His praise is pleasant and sweet.

PSALM 147A.

An Anthem of the Dispersed.

2 LORD, re-build Jerusalem;
Restore scattered Israel;
3 Heal the broken in heart,
And set their broken bones.

PSALM 147B.

An Anthem on the Power of God.

4 He settled the number of Stars;
He calls every one by their names,
5 Our Prince, great in Power and Might;
Whose intellect none can record;
6 The LORD who will lift up the feeble,
But flings the Bad down to the ground!

PSALM 147C.

An Anthem of Thanks.

Respond to the Lord with the Lute,
Chant to our GOD on the Harp,
Who covers the Sky with the clouds,
To produce for the earth His sweet showers,
To make the grass grow on the Hills,
And give to the cattle their food,
And feed the young ravens who cry.

PSALM 147D.

An Anthem on the Nature of God.

Not in the strength of a horse He delights,
Nor is pleased with the legs of a man.—
But the LORD joys in those who fear Him,
Those who on His mercy rely!

PSALM 147E.

An Anthem of Exhortation.

Jerusalem, give to the LORD thanks,
O Zion, give thanks to your GOD;—
Who strengthens the bars of your gates,
Who blesses your sons in your breast.
Who gives to your boundaries peace,
And feeds you with richest of wheat.
Who sends down His Message to earth,
His Order that quickly proceeds;
Who spreads out His blanket—like snow,—
Like ashes He scatters hoar frost!
He sends out His ice like a sheet,
Ice, fixes the face of a lake!
He sends His command, and it melts;
Turns His wind, and the waters rush out!
To Jacob, He uttered His word;—
So, Israel, hear His Decrees;—
To all Nations, He did not do thus;—
His Decisions He taught not to them.
Give thanks to THE LIFE.

PSALM 148.

STANZA 1.

Give thanks to THE LIFE!
Give thanks to the LORD!
From the Heavens they thank Him on High!
All His Messengers thank,
All His Army thank Him!
The Sun and Moon thank,
The bright Stars all thank,
The Skies thank His Name,
And the Seas the Skies cover;—
They thank the LORD'S NAME,
For His Order created,
And placed them for ever;—
He gave the unchanging Decree!

STANZA 2.

Thank the LORD from the Earth;—
All serpents and reptiles;
Fire, hail, snow and mist;

And whirlwinds obeying His word;
9 You Hills and all heights,—
Fruit trees and all Cedars,—
10 Wild beasts, and all herds,—
Reptiles, and winged birds.—
11 Earth's Kings, and all Peoples,—
Earth's Judges and Chiefs,—
12 And boys with young girls,—
And old men with youths,—
13 Praise the Name of the LORD!
For only His Power is high,—
His Glory above Sky and Earth,
14 And He lifts up the horn of His Race.

CHORUS.

Praise Him for all His Mercies,
To Israel's sons!
The Race which He chose!—
Give praise to THE LIFE!

PSALM 149.

STANZA 1.

1 Praise THE LIFE!
O! sing to the LORD a new song;—
Praise Him in the meeting of Saints!
2 Let Israel rejoice in his Maker,
Sons of Zion be glad in their King!

STANZA 2.

3 Praise His NAME in the Dance!—
With the drum, and the harp chant to Him;
4 For the LORD has delight in His Race,
The feeble adorns with success,
5 In His honour the Holy rejoice,
And cheer as they lie on their beds;
6 Exalting their GOD by their voice,
With a double-edged sword in their hand,—
7 To execute Justice on Nations,
And in Peoples to make a reform,—
8 In fetters to fasten their Kings,
And in iron-made chains;
9 And to do on them sentence decreed!—
To His Saints this honour belongs.—
Give thanks to THE LIFE.

PSALM 150.

1 Thank THE LIFE!
Praise GOD in His Home!
Praise for His wide power;
2 Praise Him for His might.
Praise Him as THE GREAT.
3 Praise Him with horn-blast,
Praise with lute and with harp,
4 Praise with drum and with dance,
Praise with timbrel and bells!
5 Praise with sounding gongs,
Praise with gongs that resound,
6 Let all breathing give praise to THE LIFE;—
Praise THE LIFE.

THE END OF THE BOOKS OF PSALMS.

THE PROVERBS OF SOLOMON-BEN-DAVID, KIN OF ISRAEL.

1 THE Proverbs of Solomon-Ben-
David, King of Israel, which
2 are to teach wisdom and correc-
tion, and to understand the ideas
3 of intelligence; how to acquire
instruction, skill, righteousness,
4 justice, and rectitude; and to teach
the young to gain prudence
discretion.

The Philosopher can listen, and
to his acquisitions, and the intellig
gain assistance in understandin
proverb, and the meaning of the wo
of the Wise and their dark saying

BOOK OF PROVERBS.—BOOK THE FIR

Motto.

Respect for the Lord is the first-fruit of Wisdom; and only fools despis
correction.

David's Introductory Address to his Son, Solomon.

"My son, hear your father's correction;
And reject not the words of your mother,
For they are a wreath for your head,
And chains for adorning your neck.

Rules of Life.

"Go not, my son, if the wicked entice,
If they say, 'Come, let us look out for blood,
And lurk for the careless and fools;
Let us swallow their lives like the grave,
And in mass, as they got to the pit!
We shall seize upon wealth of all kinds;
And with plunder can fill all our hands.
Come throw in your venture with us,
One purse then shall serve for us all!'
"My son, go not out on their path!
And hold back your feet from their course,
For their footsteps rush on to distress,
And hasten to shedding of blood!
"The net surely is spread out in vain
In the sight of the lord of a wing!—
But those watch to shed their own blood,
They lay ambush against their own lives!
For that is the end of all plunder,—
Plunder captures the lives of its slaves.

An Invitation to the Crowd.

"Wisdom cries out aloud in the streets,—
She utters her voice in the squares;
At the top of the markets she cries,
At the wide open gates of the town,
She declaims in her speech!

The Speech of Wisdom.

22 "How long will you foolish love folly?
And scorners delight in your scorn?
And you ignorant hate to be taught?—
23 Come, turn and examine my proofs,
For I pour out my spirit for you,
To you I will teach my ideas!
24 "Tho' I cry, you will never attend;
Tho' I stretch out my hand none will grasp;
25 My councils you treat with neglect,
And you will not accept my reproofs,
26 So when you are in grief I will laugh
Will smile when your terror arrives,
27 When destruction comes on like a tempest,
And your sorrow sweeps on like a storm,
And your trouble and anguish have come!
28 "If you call me,—I will not reply!
You will seek,—but then never shall find,
29 In return for your hating instruction,
And refusing to reverence the LORD!
30 You did not desire[1] my advice,
And you flung away all my reproofs;—
31 So eat of the fruit of your conduct,
Be satisfied with your own plans;
32 For the tricks of the cunning will kill them,
And deceptions of idiots destroy,
33 But my hearers in safety will dwell,
And rest without fear of distress!

Comment upon the Address of Wisdom.

2 "My son, if accepting my words,
If you store my command with yourself,
2 If your ears will lay hold of Wisdom,
And your heart will incline to reflect,
3 If, then, you will call to Perception,
And to Thoughtfulness lift up your voice,—
4 If you seek her, as men do for silver,
And dig as for wealth from a mine,
5 You will then find the fear of the LORD
And discover the knowledge of GOD!—
6 For the LORD is the giver of Wisdom,
From HIS mouth come Knowledge and Thought;—
7 Salvation He stores for the upright:
And shields those who walk in the truth;
8 Keeps guard on the path of the Just,
And safe marks the way of His Saints!
9 "So examine the Right and the Just,
And the Wise, and then all will go well,
10 Then Wisdom will enter your heart,
And Knowledge be sweet to your soul
11 Discretion will watch over you,
Reflection herself will attend,
12 Will preserve from the way of Distress,
From the persons who speak to pervert;
13 Who wander from Rectitude's paths,
To walk in the ways that are dark,
14 Who delight in the practice of wrong,
And rejoice in perversion to vice;
15 Whose courses are all of them crooked,

[1] NOTE.—I change the 3 p. pl. of the Hebrew verb to the 2 p. pl. to meet our English idiom in addressing an audience.—F. F.

And deception in all that they do!
And will guard you from women depraved,— 16
From the stranger with flattering words,
Who abandons the love of her youth,
And forgets every law of her GOD; 17
Who allures to the Death in her House!— 18
The exhausted are strewn in her paths!—
All who enter it,—never return! 19
Nor revisit the pathways of life!
" But you,—walk in the path of the good: 20
And keep to the straightforward ways,
For the virtuous continue on earth, 21
And upon it the upright remain,
While the bad are destroyed from the ground, 22
And from it wrongdoers are pulled.

The Results of a Virtuous Life.

" My son! forget never My Laws, 3
And let your heart store My Commands;—
For long days and years to your life, 2
And peace to yourself they will add.
" Abandon not Kindness and Truth, 3
But twine as a wreath on your neck,
And write on the page of your heart;—
Then you will find favour and fame, 4
In the sight both of GOD and of men.
" And trust on the LORD in your heart, 5
And rely not upon your own skill;—
Acknowledge Him in all your ways, 6
And then He will make your paths smooth.
And in your own eyes be not wise,— 7
Fear JEHOVAH and turn off from wrong;
For it will be health to your nerves, 8
And come like a drink to your bones.
" Pay respect to the LORD from your wealth,
And the first fruits of all you produce,
Then your barns will be full of your crops, 10
And your stores will be bursting with fruit.
" Son, despise not the LORD who corrects, 11
Nor hate Him because He reproves,
For the LORD reproves those whom He loves,— 12
Like a father his own darling child!

The Wealth of Wisdom.

" How happy the man who finds Wisdom! 13
And the man who Reflection attains!
For her cargo is better than silver, 14
And her produce surpasses fine gold!
For she is more precious than pearls, 15
And no pleasures are equal to hers! 16
In her Right, is extension of days,
In her Left, she has honour and wealth; 17
Her tracks are of pleasantness ways,
All her paths are the pathways of peace! 18
Who owns her,—owns a Tree giving Life;
Who retains her,—possesses success! 19

How God Founded the World.

" The LORD founded by Wisdom the Earth 20
By intelligence fixed up the Skies,
And expanded the Space by His Knowledge, 21
And makes the clouds drop down the showers.

22 "Son! let them not slip from your eyes,
Seek Enterprise joined with Good-sense,
23 For they are the life of your soul,
And they will add grace to your neck.
24 You then can walk forward in safety,
And your footsteps will never be caught;
25 If sleeping, you will not feel terror,
Nor the rush of the storm when it comes.—
26 For the LORD will be still your supporter,
And guarding your feet from a fall.

On the Life of Practical Virtue.

27 "Withhold not your help from the needy,
When GOD gives your hand power to do;
28 Say not to your friend, 'Go away,
To-morrow I'll give,' when you have!
29 Contrive not a wrong to your neighbour,
When he trustfully rests at your side.
30 "Assail not a man for a trifle,
Except in return for a wrong.
31 To be like the villain desire not,
And never delight in his ways.
32 For the LORD has disgust at the scoundrel,
But the honest have Him for a friend.
33 "The LORD curses the house of the bad,
But blesses the home of the good.
34 "With scorners, He is Himself scornful,
But gives to the youthful His grace.
35 "The Wise will inherit respect,
But the Fools will reside in contempt!"

David continues His Lessons to Solomon, related by Him to His own Son.

4 Listen, sons, to a father's instruction,
And reflection attentively learn;—
2 For good doctrine I utter to you,
So never abandon my rules.
3 For I was my father's dear son,
Who because of my mother he loved,
So he taught me himself, and he said,—

4 "Now let your heart cling to my words,
Regard my instructions and live.
5 Get Wisdom; and get Understanding,
Nor forget her, nor swerve from her speech,
6 Nor abandon; and then she will guard;—
And love her,—and she will preserve.
7 "Let Wisdom be first; purchase wisdom:
And Reflection with all you possess;
8 Exalt her,—and she will exalt you,—
And honour you, when you salute;—
9 Place a beautiful wreath on your head,
And give a magnificent crown.
10 "Listen, son, and attend to my words,
They will add to the years of your life.
11 "I teach you the pathways of Wisdom;
I direct to the smoothest of roads,
12 Where, walking, your foot will not stumble,
And if running you will not fall down.—
13 Seize Instruction, and let her not go,
Keep her fast; because she is your life.

"Never enter the path of the wicked;— 14
Nor advance by the road of the bad.
Avoid it, and pass it not over, 15
Turn away from ascending, and shun;
For they sleep not unless they have wronged; 16
And sleep leaves them unless they betray,
For their bread, is the eating of Crime, 17
And outrage the wine that they drink!
"But the path of the good, morning light, 18
Advancing to shine to full day!
While the road of the wicked is dark, 19
And they know not the time of their fall!
"My son! now attend to my words, 20
And bend down your ears to my speech.
And let it not slip from your eyes, 21
And guard in the depth of your heart!
They are life to whoever may find; 22
And health to all parts of his frame.
Guard ever your thoughts with all care, 23
For from them come the issues of life.
"Expel from yourself a false mouth, 24
And cast from yourself a loose life.
Let your eyes to your object look straight, 25
And your glance be direct before you.
And ponder the path for your feet, 26
And let all your courses be firm.
Swerve not to the right or the left,— 27
But turn off your foot from the wrong.

A Warning against Vice.

"My son! to my wisdom attend, 5
And bend down your ear to my thoughts;
Keep to reflection and knowledge, 2
Which they will provide for your lips.
"Though a loose wanton's lips may drop honey, 3
And her mouth may be smoother than oil,
Her results are more bitter than wormwood, 4
More sharp than a double-edged sword!
Her steps only lead down to Death, 5
Her pathways conduct to the Grave.
Lest you find out the pathway of life, 6
Her paths are untraceably wound.—
"But listen, my children, to me, 7
And turn not away from my words;
From her let your steps turn away, 8
And approach not the door of her house.
Lest you give to Seducers your wealth, 9
And to those without mercy your years.
Lest strangers be fed by your strength, 10
And your wealth in a foreigner's home,
And you groan at results to yourself, 11
With your body and manhood destroyed,
And exclaim, 'How I hated instruction, 12
And rejected reproof from my heart!
Nor would learn from the voice of my teacher, 13
Nor bend to instruction my ears!
I have almost been always in sin! 14
In the midst of the crowd and the court.'

An Exhortation to Chastity.

"Drink water drawn from your own well, 15
And streams from the depth of your spring;

From your fountains that flow in your court,
That run into pools with their streams.
And reserved for your own use alone,—
Not for you, and for strangers as well.—
And let your spring always be blessed,
And rejoice with the wives of your youth,
With the lovely gazelles, graceful ever;—
At all times be entranced by their breasts,
And dream at all times of their love.
"Why, my son, be entranced with the love
And embrace to a breast that is strange?—
For man's ways are observed by the LORD,
Who carefully weighs all his paths.
His own vices capture the bad,
And hold him enchained in his sins;
By his want of reflection he dies,
And his numberless follies betray."

Advice on Business Affairs.

"My son, are you bond for a friend?
Or for strangers have signed with your hand?
Or are snared by the words of your mouth?
Or caught by the words of your lips?
Try this way, my son, to get free,—
Since you are in the hand of your neighbour,—
Go humble yourself to your friend,
And never give sleep to your eyes,
Nor give to your eyelids a rest,
Till you leap like a deer from his net,
And a bird from the hand that had caught.

The Parable of the Ant.

"Go, Sluggard, look at the Ant,
Consider her ways, and be wise!
Who has no Leader, Guardian, or King,
Yet lays up her bread in the summer,
And heaps up in harvest her food!
"How long will you lie down, you sluggard?
When will you rise from your sleep?
'A little more sleep, and a little more slumber,
A little more folding the hand for a sleep,'—
So your poverty comes like a robber,
And your want like a man with a shield.

On the Characteristics of Vice.

"A loose fellow—a man of no worth,—
Goes about with a profligate mouth;
With winking of eyes, with a shuffling of feet,
With his finger he mischief provokes:—
Always planning, and letting loose sin!—
But his punishment comes unexpected,
With a sharp irreparable break.

What the Lord Hates.

"There are six things the LORD Himself hates
And a seventh is abhorred by His soul;
Haughty eyes, and a tongue that deceives;
And hands shedding innocent blood;
A heart that plans out vile deceptions;
Feet ready to rush to do wrong;
A breather of lies for defrauding;
And the sender of strife among friends!

On Filial Duty and Warnings against Debauchery.

"My son I guard your father's commands, 20
And your mother's rules do not reject;
Continually wrap round your heart, 21
And make them the scarf of your neck.
They will be in your course as a guide, 22
And watch you when lying asleep,
And converse with you when you awake.—
His command is a lamp, and her rules are a light. 23
And reproofs to instruct in the pathway of life,
To guard you from women defiled;— 24
From the strangers with flattering tongues.
"In your heart never long for their charms, 25
And be not ensnared by their smiles.—
A whore brings to a morsel of bread; 26
The adulteress hunts the dear life!
"Can a man put a fire in his breast. 27
And not be consuming his clothes?
Can a man upon burning coals walk, 28
And by them his feet not be scorched?
Thus who goes to the wife of his friend, 29
Escapes not from her without loss.—
They despise not a thief if he steals, 30
To fill the demand of his life;
But if found he repays sevenfold, 31
All he has in his house they will take.
But the coward corrupting a wife 32
Produces a rot to his life;
He finds but disease and disgrace, 33
And his infamy cannot be hid!—
For jealousy makes a man mad; 34
Unsparing in time of revenge,—
No recompense he will regard, 35
No rest for the greatest of bribes!
"My son, give regard to my words,— 7
Lay up with yourself my commands; 2
Regard my commandments,—and live,—
And my rules like the ball of your eye.
Let them girdle your fingers around, 3
Inscribe on the book of your heart;—
Say to Wisdom, 'My sister are you'; 4
And Discernment address as your friend,
Who will guard you from women depraved: 5
From the stranger with slippery tongue.
"Once from my house, thro' the lattice, 6
At the time of the evening I looked,
And, watching, I saw in the Broadway, 7
With the young men a youth without sense,
Who passed thro' the street to her corner,— 8
He stalked on the way to her house,
In the twilight, the dusk of the day, 9
In the gloom of the night, towards dark;
Then I saw a woman approach him, 10
A dressed harlot,—and crafty of heart,—
(Such are noisy, and cannot be quiet, 11
And their feet never rest in the house,—
But are now in the streets,—in the squares,— 12
And lurking in every nook),—
And she eagerly seized him and kissed, 13
And pouted her mouth, and addressed;—
"'I have offered my offering of thanks,— 14

To-day I have paid what I vowed;
15 And so I have come out to meet you,—
To seek for your face, and have found!
16 I have spread pretty rugs on my couch,—
Of Egypt the bright-coloured chintz.
17 I have charmingly scented my chamber,
With cinnamon, sandal, and myrrh!—
18 "'Come in! let us riot with loves!
And delight with the darlings till dawn;—
19 For the master is not in my home,—
He has gone on a journey afar!
20 He took with him a bag full of cash;—
He comes home on the day of new moon.'
21 She seduced him by pratteling much;—
She deludes by her pattering lips!—
22 He went, like an ox to be slain;
Went and leaped like a stag to a net,
23 Till his liver is pierced by her dart;—
As a bird he makes haste to the trap,
And knows not, it is for his life!
24 "But you, my son, listen to me;
And attend to the words of my mouth,
25 Incline not your heart to her path,
Nor turn yourself to her arcade.
26 For many fall wounded by her,
And her murdered would make a great host;—
27 Her house is the path to the grave;
It leads down to the Chambers of Death!"

The Invitation of Wisdom.

8 "And then does not Wisdom invite?
And Intellect utter her voice?
2 From the top of the mounds by the roads,—
She stands at the junction of streets.
3 At the gates; at the front of the walls,
When the entrances open, she shouts;
4 "'Men! it is to you that I call!
And to Adam's sons utter my voice!—
5 You foolish,—reflect and have sense;
You stupid,—reflect in your heart!
6 Hear, for I speak with manifest sense,
And with honesty open my lips;
7 And my palate articulates truth,
And my lips are abhorring the false.
8 All the words of my mouth are for right,
None in them are bent, or perverse;
9 To intellect, they are all straight,
And plain to the seeker of fact,—
10 Seize my instructions,—not money!—
And knowledge before refined gold!
11 For Wisdom is fairer than pearls,
And all pleasures equal not hers!
12 "'I, Wisdom, am dwelling with skill,
And know the discoveries of thought.
13 Fear the LORD, and dislike wicked pride,
For pride, bad ways, and libel I hate;
14 But Counsel and Safety are mine;
And mine are Reflection and power;
15 Kings reign, and the Princes do right,
16 And the Governors govern by me,
With all Judges controlling the land;

And I love whoever loves me, 17
And who earnestly seeks me shall find.
"'Both honour and riches are mine, 18
With enduring wealth and content,
Better products than high-refined gold,
And more choice than what silver can buy.
In Rectitude's high road I walk, 20
In the midst of the pathway of Right,
To make those that love me have wealth, 21
And that I may fill up their stores.
"'The LORD formed me, the first of His plans, 22
Before He began to create;
And I was enthroned from of old, 23
Ere the first preparations of earth;
When Space was not made I revolved; 24
Before the deep springs of the sea;
Before that the mountains were set, 25
I revolved ere existed the heights;
Ere the earth and its circuit was made, 26
And before the first dusts of the worlds!
"'When He formed the suns I was there, 27
When their circuits were settled in space!
When arranging the clouds from above, 28
When controlling the fountains in space;
When He fixed His decree for the sea, 29
That the waters should not pass the shore;
When He fixed His decree for the land,
I was there with delight, day by day,— 30
I rejoiced in His presence the while;
I rejoiced in the circling of earth, 31
And rejoiced in the children of men!
"'So now, children, listen to me!— 32
They are happy who keep to my ways,
Submitting yourselves to be taught, 33
Be wise, and turn never from me.
The man who hears me will succeed, 34
Who stands at my gate day by day,
Who waits till I open its doors;—
For who finds me, discovers true life, 35
For he is approved by the LORD.
But who misses me hurts his own soul; 36
All who hate me are lovers of death.'"

What Wisdom has Done.

"Now Wisdom has built up her house, 9
Seven columns hewn out for herself;
Slain her cattle, and mingled her wine, 2
And also her table has spread.
She has sent out her maids to invite 3
From the crowds on the top of the walls,—
'Who is ignorant, let him turn back,' 4
She says, and to those of faint heart,
'Come, enter and eat of my bread, 5
And drink of the wine I prepare.
Abandon your follies and live, 6
And advance on the road of good sense.'"

The Maxims of Wisdom.

"'Who corrects a derider, gets insult; 7
Who advises the wicked, abuse;
Correct a derider, he hates you; 8

Correct a wise man, and he loves;
9 Teach the Wise and he then will be wiser;
Teach the Righteous, and he will improve.
10 'The fear of the LORD reveals wisdom,
And to know the Supreme understanding;
11 And by me will your days be increased,
And years be adjoined to your life.
12 'If wise, you are wise for yourself;
You will suffer yourself, if you scorn!'"

The Description of Folly.

13 "A loud talking woman is Folly:
A fool,—who knows nothing at all!
14 And she sits at the door of her house,
On a seat at the height of the town;
15 Calling those who pass by on the road,
Who travel along on their paths;—
16 'Who is foolish? Then let him turn here!'
And to the weak-hearted, she says;
17 'Be sure stolen waters are sweet,
And bread eaten in secret is nice!'—
18 But he knows not the Dead that are there;—
That she calls to the deeps of the Grave!"

THE PROVERBS OF SOLOMON.

BOOK THE SECOND.

The Maxims of Solomon.

10 A wise son makes his father glad,
A foolish son his mother grieves.

2 The gifts of Fortune cannot help
But Righteousness defends from death.

3 The LORD starves not the righteous soul,
But checks the bad man's lust.

4 The careless hand produces want,
The diligent makes wealth.

5 A prudent man will reap in summer;
A son of shame will sleep in harvest!

6 Blessings crown the righteous head,
Shame clothes the face of crime.

7 The memory of the Good is blest,
The fame of Bad will rot!

8 The wise in heart obey commands,
A jabbering fool revolts!

9 Who walks honestly, goes safely;
Who twists his ways, will be shunned!

10 Who winks his eye will give offence;
And the jabbering fool repels.

11 The mouth of the Good is a living spring,
But the face of the Bad hides crime.

12 Hatred awakes contentions;
But Love conceals offence.

13 Wisdom finds the lips of Reflection,
But the rod, the back of a fool!

14 The wise man stores up knowledge,
But the fool's mouth opens his breast!

15 The rich man's wealth is his fort;—
Their poverty wrecks the poor.

16 The wages of Virtue are Life;
The product of sin is Suffering.

17 Correction guards the path of Life,
Who rejects correction strays.

18 Who wraps up hate has lying lips,
Who spreads slander is a fool!

19 Danger lurks in many words,
So the prudent shuts his lips.

20 Choice silver is the tongue of the good,
But the heart of the wicked worthless.

21 The lips of the good feed many;
But they die by the cowardice of fools.

22 The blessing of the LORD brings wealth
And toil adds nothing to that.

23 To practise sin is sport to fools,—
But prudent men seek wisdom!

24 The terrors of the wicked catch him,
But the wish of the good will be done.

25 Like a passing storm, sin goes;
But goodness endures for ever!

26 Like acid to teeth, and smoke to the eyes,
Is a sluggard to him who sends him.

27 The fear of the LORD adds days,
But sin will shorten our years.

28 The hope of the good is to benefit,
But the wish of the bad is destruction.

29 The way of the LORD is strength to the good,
But horror to the doers of wrong.

30 The Good will not always be shaken,
Nor the Bad always dwell on the Earth.

31 The mouth of the Good utters wisdom,
But the perverted tongue destruction.

11 A deceptive scale disgusts the LORD,
But He delights in an honest weight.

2 Insolence comes,—then follows disgrace
But Wisdom is with the lowly.

3 The Just are guided by Right;
But the cunning of rogues destroys them.

4 Wealth helps not in the day of wrath,
But Rectitude saves from Death.

5 Goodness smoothes the path of the True
But the wicked falls by his sin.

6 Goodness releases the honest,
But rascals are caught by their crimes.

7 The hope of the Bad ends in Death,
When his objects of passion vanish.

8 The Good is prepared for danger,
But it comes on the Bad in his stead.

9 A traitor wrecks his friend by his mouth,
But the faithful saves by his skill.

10 When the good prosper, the town exults,
But it shouts when the wicked fail!

11 Honest endeavours raise a state;
But it falls by the thought of the bad.

12 The base of heart defames his neighbour,
But a man of reflection is silent.

13 A rascal goes and reveals a secret,
But a faithful spirit conceals a thing.

Without a guide, a People falls,
But is saved by plenty of counsel. 14

Who guarantees a stranger smarts;
And who hates guarantees is safe. 15

A fair woman retains her honour,
As wealthy men retain their wealth. 16

A man kind-hearted enjoys his life,
But a cruel man torments himself. 17

The wicked earn a deceptive wage
But the righteous a true reward. 18

The Child of Virtue is Life;
The Offspring of Wickedness Death![1] 19

The LORD abhors the false of heart,
But he delights in the upright course. 2

Tho' hand join hand the bad escape not,
But the seed of the good are safe. 21

A golden gem in the snout of a hog,
Is a fair woman lost to discretion. 22

The hope of the upright is always good,
The hope of the wicked departs. 23

A man may scatter and still increase,
Or grasp at much, and be poor! 24

A generous soul is enriched,
And a waterer will be watered. 25

The people will curse the holder of corn,
But will bless the hand that sells. 26

The benefactor seeks delight,
And who seeks injury, meets it! 27

Who trusts in his wealth will fail,
But the good will flourish like grass. 28

Who disturbs his house inherits wind,
And the fool will serve the reflective. 29

The fruit of the good is a living tree,
And the wise man gathers lives. 30

You see the good repaid on earth,—
How much more the vile and the bad 31

Instruction love; and love to learn;—
Who hates reproof is loutish! 12

The LORD shows favour to the good;
But will punish the mischievous man. 2

A man cannot build upon wrong,
But the foot of the good has a sure base. 3

A virtuous wife is her husband's crown,
But the vicious, a rot in his bones. 4

The design of the good is Justice;
The aim of the wicked Deceit. 5

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1 NOTE.—V. 19. In this verse I read with the Septuagint as above. "B'n" בֵּן instead of כֵּן "K'n," that is, "B'n, son," instead of "K'n, therefore," the sense showing "B'n" to be the correct reading. If it were "K'n," the couplet would be translated as follows:

Therefore Righteousness produces Life;
The Result of Wickedness is Death.—F. F.

6 The plans of the wicked seek blood,
But the plan of the good is to save.

7 The wicked fall, and vanish;
But the house of the righteous stands.

8 A man is honoured for a prudent mouth,
But the malicious in heart is despised.

9 The commoner who has a servant,
Is better than a prince without bread!

10 The good man cares for the life of his beast,
But the mercies of the bad are cruel.

11 Who farms his land will have bread;
But who follows a demagogue is senseless.

12 The wicked wish for wrongful plunder;
But the plant of the righteous bears.

13 The bad are caught by rebellious lips,
But the good are brought out of trouble.

14 A man can gain by the fruit of his lips,
And the work of his hands comes to him.

15 The way of a fool is right in his eyes,
But the wise will hear advice.

16 A fool displays his anger at once,
But the skilful will hide an insult.

17 A truthful witness breathes out good,
But the false one pours deceit.

18 Loose talk is a stabbing sword,
But the tongue of the wise will heal.

19 The true lip will last for ever;—
For a moment, the lying tongue.

20 The heart contriving evil deceives,
But the councils of peace bring joy.

21 No sorrow will oppose the good,
But the bad will be full of trouble.

22 The LORD abhors the lying lip,
But the practice of truth delights Him

23 The skilful man conceals his knowledge:
The fool's heart proclaims his folly.

24 The hand of the diligent rules,
But the idle lies under tribute.

25 Grief depresses the heart of a man,
But a gentle word can cheer it.

26 The righteous excels his neighbour,
But the wicked lose their way.

27 The idle, cooks not his game,
But action is wealth to the active.

28 Righteousness brings us a happy life,
And her pathway leads not to death.

13 A wise son will love correction,
But a scoffer hears not reproof.

2 A man's mouth eats good food,
But the soul of a rascal villainy.

He guards his life, who checks his mouth, 3
The wicked lipped kills himself!

The idler longs, while his body starves,— 4
But the active body will thrive.

The righteous hate false-speaking, 5
But the wicked revile and libel.

Righteousness keeps a straight-on course, 6
But wickedness turns to sin.

Some men seem rich, but have nought, 7
Or pretend to be poor, with wealth.

A man's life can be ransomed by wealth 8
But the poor man hears no threats.

The light of the righteous shines, 9
But the lamp of the wicked flickers.

The vanity of pride makes strife, 10
But wisdom possesses prudence.

Small losses diminish wealth, 11
It increases by small additions.

Hope deferred makes a man's heart sick; 12
But a wish attained is a tree of life!

He is bound by a pledge who breaks it; 13
But who attends to the law has peace.

Wisdom's rules are a well of life;— 14
To the rejector, snares of death.

Good conduct procures us favour, 15
But the path of traitors is hard.

All the clever act with caution, 16
But the foolish displays his folly.

The agent of sin will find trouble, 17
But honesty's agent is safe.

Instruction scorned, brings want and shame, 18
But correction regarded,—honour.

To attain our wish is sweet to the mind, 19
So fools hate to abandon sin.

Walk with the wise, and be wise, 20
But the company of fools corrupts.

Suffering follows the wicked, 21
But benefit salutes the good.

Grandchildren succeed the good, 22
But the bad store wealth for the just.

Digging for springs increases food, 23
Yet some fail for want of judgment.

Who spares the rod will spoil his child, 24
But affection corrects him early.

The good eats to feed his life, 25
But the belly of the bad for greed.

The wise wives build up their house, 14
But the foolish pull down with their hands.

The honest walk in the fear of the LORD, 2
But those of bad habits, despise.—

3 For foolish lips, is the lifted rod,
But the lips of the prudent guard them.

4 Without bullocks, the barn is empty,
But the strong steer produces plenty.

5 A truthful witness will never fail,
But a false one pours out deception.

6 The Scorner seeks, but finds not Wisdom,
But the Reflector easily learns.

7 Walk away from a foolish man,
For you learn naught from his lips.

8 The wise examines his course with care,
But their folly will mislead fools.

9 The depraved jeer at confessing sin,
But the upright do it gladly.

10 The heart knows its own distress,
And no stranger prevents its joy.

11 The house of the bad is destroyed,
But the tent of the good extends.

12 A course may seem straight before a man,
Whilst the results of that course are Death

13 Even in laughter the heart is sad,
And the end of mirth is sorrow.

14 The coward is full of his plans,
But a brave man of his actions.

15 The silly will trust to every word,
But the prudent examines his progress.

16 The wise man fears, and flies from danger,
But the fool goes on with presumption.

17 The quick-tempered acts like a fool,
And a mischievous fellow is hateful.

18 The stupid will inherit folly,
But the clever are crowned by knowledge.

19 Make the wicked submit to the good,
And the bad at the gates of the righteous

THE PROVERBS OF SOLOMON.

BOOK THE THIRD.

Lessons of Daily Life. 14

His brother hates the poor, 20
But the rich has many friends.

He sins who despises his neighbour, 21
But who comforts the poor will prosper.

Do not the wicked work for wrong? 22
But the kind and true for good?

There is profit from every labour, 23
But the talk of the lips brings want.

Wealth is a crown to the Wise, 24
But folly crowns the Perverse!

A truthful witness rescues lives, 25
But the liar breathes out danger.

He safely hopes who fears the LORD, 26
And his children will have a refuge.

The fear of the LORD is a well of life, 27
And turns from the snares of Death.

An increasing race is a Monarch's honour, 28
A decreasing nation, a Prince's fall!

Slow anger shows great prudence, 29
But quick temper discloses folly.

A contented heart strengthens the frame, 30
But envy is a rot in the bones!

Who wrongs the poor insults his Maker, 31
But who honours Him pities the needy.

The Wicked is depressed in suffering, 32
But the Good has hope in his death.

Wisdom rests in the heart of the prudent, 33
But the secret of fools is published.

Righteousness exalts a Nation, 34
But sin will disgrace all Peoples.

A skilful Minister delights a king, 35
But his anger will come on the stupid.

A gentle answer turns back wrath, 15
But hard speech rouses fury.

Knowledge adorns the tongue of the Wise, 2
But the Fool's mouth pours out folly.

The eyes of the LORD are on every place, 3
Observing the bad and the good.

4 A pleasant tongue is a tree of life,
But a spiteful mouth is a wrecking storm

5 A Fool refuses his father's advice,
But the sensible minds his reproof.

6 Wealth grows in the house of the good,
But the increase of the bad is sorrow.

7 The lips of the Wise sow Knowledge,
But the mind of the fool regards not.

8 The Wicked's offering disgusts the LORD,
But the prayer of the upright delights him.

9 The road of Sin disgusts the LORD,
But He loves the path of Right;
10 Who leaves that way will suffer grief,
Who hates His reproof will die.

11 The Grave and the Lost are before the LORD,
With the hearts of the children of Adam.

12 The Scorner loves not his reprover,
So he does not do like the Wise.

13 A merry heart will gladden the face,
But a sad heart breaks the spirit.

14 The intelligent mind seeks learning,
But the mouth of fools eats folly.

15 All the days of the coward are griefs,
But the bold heart always feasts.

16 Better a little with the fear of the LORD,
Than wealth and an evil conscience.

17 Better a dinner of herbs, with love,
Than a fattened ox with hatred.

18 A passionate man excites contention,
But a forbearing settles strife.

19 The road of the Idler is hedged with thorns,
But the path of the Active is smooth.

20 A wise son will delight his father,
But a fool despises his mother.

21 Folly delights the empty mind,
But a sensible man goes straight.

22 Plans with no basis are futile:—
They are only achieved by reflection.

23 A man can please by the word of his mouth,
For how sweet is an opportune word!

24 The path of the Wise leads up to life,
Who turn from it, slope to the grave.

25 The LORD throws down the house of the cruel,
But guards the bounds of the gentle.

26 The thoughts of the bad disgust the LORD,
But the words of the pure are sweet.

27 The corrupt official afflicts his house,
But the hater of bribes will live.

28 The Good will hesitate to speak,
But the wicked will pour out villainy.

The LORD is far from the wicked,
But he hears the prayers of the good. 29

A cheerful heart enlightens the eyes,
And good news fattens the frame. 30

The ear that hears the instruction of life,
Resides in the breast of the Wise. 31

Who refuses correction, hates his life,
Who hears a reproof, buys sense! 32

Wisdom teaches the fear of the LORD,
And humility goes before honour! 33

On the Divine Government.

Man can display his ideas,
But the LORD gives the tongue a reply. 16

All a man's ways are right in his eyes,
But the LORD can examine his thoughts. 2

Confide all your works to the LORD
And he will arrange for your plans. 3

The LORD made all for his purpose,
Yes, the bad for the day of distress! 4

All the proud-hearted disgust the LORD,
Hand in hand they will not be guiltless. 5

Frailty is pardoned by kindness and truth,
But the fear of the LORD turns from evil. 6

When a man's ways please the LORD,
Even his foes are at peace with him. 7

An honest little is better
Than a great dishonest increase. 8

A man's heart plans his object,
But the LORD controls the result. 9

The Duties of Governors.

Let Justice guard the royal lips,
Lest his mouth should err in deciding. 10

A just balance and scales are the LORD'S;
For He made all the weights in the bag. 11

It is hateful for kings to sin;
For to do right supports the throne. 12

Honest lips should be pleasing to kings,
Who should love the straight-out speaker. 13

A king's wrath is a herald of death,
But a wise man can appease it. 14

In the light of a royal face is light;
And his favour, a rain-cloud in harvest. 15

In Praise of Wisdom.

Buy wisdom rather than finest gold,
Get thought, before choicest silver! 16

The right highway is to turn from sin,
He saves his soul who keeps that road! 17

Pride will precede destruction,
And a haughty spirit a fall. 18

19 Prefer a humble state with the gentle,
To sharing wealth with the fierce.

20 The skilful in business find success;
But who trusts in the LORD is happy.

21 Intelligence meets the wise heart,
And pleasant lips gain wealth.

22 Sense is a living spring to its owner,
But a Fool's instruction is folly!

23 The heart of the wise instructs his mouth,
And brings a reward to his lips.

24 Kind words are like to a honeycomb,
Sweet to the mind and health to the frame.

25 A course may seem right to a man,
But the end of it may be death!

26 A man who works, works for himself,
For his mouth compels him to do so.

27 A loose fellow pours out sin,
And his lips are a scorching fire!

28 A spiteful man spreads strife,
And a whisperer separates friends.

29 A rascal deludes his neighbour,
And leads him to a course of loss.

30 Fixing his eyes and planning fraud,
With tight lips he works the wrong.

31 Gray hair is a beautiful crown,
If found in a righteous cause!

32 Forbearance is better than force,
And to hold one's temper than taking a city!

33 Dice are flung out from the box,
But their arrangement comes from the LORD.

17 A dry crust is better, with peace,
Than a house of rich food with strife.

2 A wise servant rules a bad son,
And will take his share with the brothers.

3 The flaming furnace for silver and gold,
But the LORD is the tester of hearts.

4 The wicked seeks for evil lips;
The liar attends to a traitor's tongue!

5 Who laughs at the poor insults his Maker:—
Who delights in suffering, will suffer.

6 An old man's crown are the sons of his son:
And their father's the honour of children.

7 An eloquent lip becomes not a brute;
Nor do lying lips a noble.

8 Talent is a gem in the eyes of its owner,
To whatever it turns he prospers.

9 Who hides a fault will gain affection,
But to report, repels your friends.

10 A reproof impresses good sense,
More than a hundred stripes a fool!

The seditious seek sure mischief,
And sends an agent to punish himself!

Let a man meet a bear bereaved,
Before a fool in his folly!

Who repays a good turn with wrong,
Distress departs not from his house.

Starting strife is water poured out,
So refrain before strife is begun.

Acquitting the bad, and convicting the good,
Both alike are disgusting the LORD.

What use is cash in the hand of a fool,
To buy wisdom, when he has no sense?

At all times a friend will love you;—
But a brother for distress, must be born.

A senseless man strikes hands,
As a bond on behalf of his friend.

He who loves to do wrong loves strife,
Who exalts his gate seeks destruction.

A spiteful heart finds nothing good;
And a vile tongue falls into trouble.

He grieves himself who begets a fool;
And a brute's father will not rejoice.

The best medicine is a cheerful heart;
But a loaded mind exhausts the frame.

The wicked takes a bribe from the purse,
To deprave the paths of justice.

The reflective have wisdom before them;
It is far from the eyes of a fool!

A foolish son provokes his father,
And embitters her who bore him.

It is never right to fine the good,
Or to strike the noble for justice.

The man who knows will spare his words,
And the temper of the wise is cool.

A silent fool is considered wise,
And the close-lipped are held to be knowing.

A man seeks his own desires,
When raging against control.

A fool disregards reflection,
For it only discovers his heart!

With the entrance of sin comes disgrace,
And with shameful acts, reproach.

Deep streams are the words of man's mouth,
A deep brook, and well of wisdom.

Allow not the high stationed bad
To cheat the good out of their right.

The lips of the fool rush to strife,
And his mouth calls out for blows.

The mouth of a fool destroys him,
And his lips are a snare to his life.

8 A tale-bearer's words like dainties,
Go down to the stomach's depths.

9 Who idles over his work,
Is akin to the reckless waster.

10 The name of the LORD is a tower of strength;
The good run to it, and are safe.

11 The wealth of the rich is his castle,
And a lofty wall is his fancy!

12 Before a smash, man's heart is high;
But humility goes before honour.

13 To give an answer before you hear,
Is absurd,—and reproach to yourself.

14 A man's spirit sustains his wound;
But a broken spirit, who can bear?

15 A prudent man acquires knowledge,
And the ears of the wise seek learning.

16 The gift of a man gains way,
And brings him before the great.

17 The Plaintiff is right in his cause,
Till the Defendant comes on to examine.

18 Wagers are laid on the die,
But cause quarrels among the strong.

19 A brother wronged is more than a castle,
His contentions like bars of a fort.

20 A man's belly is filled by the fruit of his mouth.
He is fed by the fruit of his lips.

21 Death and life are in the tongue's power,
And its lovers will eat its fruit.

22 Who finds a wife, finds what is a good,
But a risky gift from the LORD!

23 The poor man's words are petitions,
But the rich man speaks with power.

24 A man of companions is ruined;
A friend sticks more fast than a brother.

19 Prefer a poor man going straight,
To a tricky rogue, tho' rich.[1]

2 An ignorant soul is not happy,
For that urges the feet to sin.

3 A man's vices pervert his course,—
Then his heart kicks against the LORD.

4 Wealth secures us many friends,
But companions depart from the poor.

5 A false witness will not be guiltless,
Nor a spouter of lies escape.

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1 NOTE.—Ch. 19, v. 1. This is the reading of various Hebrew MSS. and of the same maxim when repeated in Ch. 26, v. 6, and is evidently, by its clear point, what Solomon wrote. But the common reading of the A.V. and R.V. is,
1 "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool."

Which, by the large addition of words to bring out even its vague meaning, is shown to be a scribe's error in the ordinary Hebrew printed copies. I have consequently adhered to the MSS. readings, which give a vigorous sense without need for me to add a word to the epigram.—F. F.

Many wait on the face of a prince, 6
And all are friends to a man who gives.

All a poor man's brothers hate him, 7
His friends even go far away;—
They are gone when he follows with words

Who buys reflection, loves himself, 8
Who keeps understanding find the profit.

A false witness will not be unpunished, 9
And a spouter of lies will fail.

Finery becomes not a clown, 10
Nor that a slave should rule over princes.

Good sense makes a man forbearing,— 11
And to pass by offences crowns him.

A king's wrath is a roaring lion, 12
But his favour like dew upon grass.

A reckless son distresses his father;— 13
A contentious wife is a drifting rain.

A house and wealth descend from parents, 14
But a sensible wife from the LORD.

Idleness drops to stupid sleep, 15
And the indolent person to hunger.

Who keeps to his orders, saves his life, 16
Who delays on his road may be killed.

He lends to the LORD who helps the poor, 17
Who will repay him as much again.

Correct your son while there is hope, 18
And bear not his death on your soul.

The furious-tempered will suffer hurt, 19
For if forgiven he never amends.

Hear advice, and take a warning, 20
And be wiser by the results.

Man has many plans in his mind, 21
But the LORD'S intention endures.

To do kindness makes a man liked; 22
And a poor man better than a liar.

The fear of the LORD brings life, 23
And whom it fills, will not feel grief.

The sluggard dips his hand in the dish, 24
But does not bring back to his mouth!

Punish a scorner, and fools learn sense; 25
But reproof to the wise breeds thought.

Who robs his father and drives his mother, 26
Is a son of shame and reproach.

Refrain, my son, to attend to advice 27
That leads from the words of Knowledge

A false witness scoffs at Justice, 28
And a wicked mouth swallows villainy.
But Justice is ready for scoffers, 29
And stripes for the rascal's back.

Wine is a mocker, strong drink maddens. 20
And all it deludes are not wise.

2 A king's wrath is a raging lion,
Who enrages him, risks his life.

3 It honours a man to keep from strife,
But every fool will begin it.

4 A sluggard who ploughs not because of cold,
Will beg in harvest for want.

5 Thought in man's heart is like deep water,
But a skilful man draws it out.

6 Men often meet a man who is kind,—
But a trustworthy man who can find?

7 Whoever goes straight in goodness,
His children are blest after him.

8 A king who sets justice beside his throne,
Expels all the bad from his sight.

9 Who can say, "I have cleansed my heart
I have washed myself from my sins?"

10 Different weights, and varying measures,
Both alike will disgust the LORD.

11 Even in childhood, a child is known,
If he loves to do wrong, or right.

12 The hearing ear, and the seeing eye,
Were both the work of the LORD.

13 Love not sleep, lest you become poor,
Open eyes and gain plenty of bread.

14 "It is worthless, worthless!" the buyer cries;
But when by himself, he praises.

15 There is gold, and plenty of pearls
But the lips of knowledge are precious things.

16 Take his cloak, who warrants a stranger;
And his pledge, who brings a loose girl.

17 Lying bread may be sweet to a man,
But fills his mouth with grit in the end.

18 Arrange your plans with counsel;
And make your war with precaution.

19 A tattler goes telling secrets,
So approach not his open lips.

20 Who reviles his father and mother,
In darkness puts out his lamp.

21 Wealth may be gotten quickly at first,
But the results of it do not last.

22 Say not, "I will revenge that wrong!"
But trust in the LORD who will help you.

23 Varying weights disgust the LORD;
And dishonest scales are wrong.

24 A man's career comes from the LORD,
For who of mankind knows his road?

25 It disgraces a man to deny his promise,
And after his vow to back out.

26 A wise king drives off the wicked,
And brings his blower against them.

The lamp of the LORD in the spirit of man,
Explores the caves of the breast. 27

Mercy and truth defend a king,
For his throne is founded on mercy. 28

Their strength is the glory of youthful men,
But grey heads the honour of the old. 29

To bind a wound protects from harm;
And sufferings the depths of the mind. 30

The hand of the LORD holds the mind of a king,
He turns it towards whatever He wills. 21

All a man's ways are right in his eyes,
But the LORD will weigh his intents. 2

To practice right and justice,
Will please the LORD more than offerings. 3

A haughty eye, and a greedy heart,
Are the seeds of sin in the bad. 4

The plans of the active procure gain,
But those of the idle, want. 5

Who earn wealth by a lying tongue,
Hunt risk, and sudden death. 6

The plunder of the bad afflicts them,
And yet they refuse to do right! 7

The criminal's path is rough,
His, who practises right, is smooth. 8

Better live lone on the top of a house,
Than with brawling wives in its parlour! 9

The wicked heart desires evil;—
His friend never pleases his eyes! 10

To punish a rogue instructs the weak,—
And the wise who reflect gain knowledge. 11

The Wicked house instructs the Good,
For the bad are o'erthrown by their sin. 12

Who stops his ear to the cry of the poor,
He will cry, and none will answer. 13

A timely gift appeases rage,
And a bribe in the pocket great wrath! 14

The righteous delight to do right,
And to blot out the doers of wrong. 15

The man who quits the pathway of sense,
Leaves his home for the sake of shadows. 16

The poor man who loves enjoyment,—
And wine and oil, will never be rich. 17

The wicked should ransom the righteous,
And the swindler be changed for the honest. 18

Better to live in a desert land,
Than with a nagging passionate wife. 19

Stored goods and oil remain with the wise,
But the stupid fellow will swallow. 20

The follower of Goodness and Mercy,
Finds Life and Profit and Honour. 21

Skill can assail a town of heroes,
And reduce its strongest fort.

Who can keep his mouth and his tongue,
Keeps the fortress containing his soul.

He is called an insolent bully,
Who acts in his ruffian fury.

On the Folly of Idleness.

The desire of the idle kills him,
For his hands refuse to work,
He longs all day for his wish,
While the honest work and want not.

The Folly of Rascals.

The offering of sinners disgusts,
For they bring it with evil intent.

A witness for falsehood will stammer,
But a man who has heard, speaks firm.

A bully is bold in his face,
But the honest is calm before him.

No skill, and no understanding,
Or counsel can fight with the LORD.

Train the horse for the time of war;
Yet the victory comes from the LORD.

On Prudence and Conduct of Life.

A good name is choicer than wealth;
Good repute than much silver and gold.

The rich and the poor mix together,
For the LORD is the Maker of them all.

The prudent sees danger and hides,
The foolish go on and suffer.

The Lord has provided reward for the meek,
With riches, honour, and life.

The sullen has a thousand traps on his road,
But who keeps his temper is free.

Train a child in the way he should go;—
He will not desert it when old.

The rich rule over the poor;
And the borrower serves the lender.

Who sows for sin, will misery reap,
And the staff of his passions will break.

The beneficent eyed will be blessed,
For he gives his bread to the needy.

Expel a scoffer, and quarrelling goes;
And strife and abuse will depart.

The lover of a pure kind heart,
Has a royal friend at his lips.

The eyes of the LORD guard knowledge;
And defeat the plans of the villain.

The sluggard says, "A lion's outside!
I am sure to be killed in the streets!"

A deep pit is a loose woman's mouth, 14
Those who anger the LORD fall in it.

Folly enwraps the heart of the young; 15
The rod of correction removes it.

Who plunders the poor to enrich himself, 16
Must give to the rich and be ruined.

On the Value of Wisdom.

Attend, and hear the words of the wise, 17
And apply your heart to My teachings;
For they comfort, if kept with you; 18
So place them and fix on your lips,
That your trust may be in the LORD, 19
I have taught you now,—yes, yourself.
Have I not written to you till now, 20
Concerning Instruction and Knowledge?
To teach you to weigh the words of truth, 21
And to answer enquiries aright?

The Three Rules.

I.

Rob not the weak for his weakness, 22
And repulse not the poor from your gate;
For the LORD will defend their claim, 23
And strip those, who strip them of life.

II.

Consort not with a quarrelsome man; 24
With a furious fellow go not;
For fear you should copy his paths, 25
And acquire a risk for your mind.

III.

Be not with those who strike hands, 26
Who make themselves bondsmen for debts.
If you have not the wherewith to pay, 27
Your bed will be taken from you.
So do not remove the old fence, 28
Which your fathers had built around.

On Industry.

Watch a man constant at work, 29
He will stand before kings,—not the low.

On Temperance.

If you sit down to dine with a ruler, 23
Consider well what is before you;—
And put a knife to your throat, 2
If you are a man of keen taste,
And do not desire his dainties, 3
For they are a food that deceives.

On too eager a Pursuit of Wealth.

Exhaust not yourself to be rich, 4
Take a rest, that you may reflect,
That wealth flies from your sight, and is not. 5
For it grows;—then spreads wings for itself,
Like an eagle, and flies to the skies.

On Unwilling Hosts.

6 Eat not the bread of the grudger
And desire none of his sweets;—
7 He is like the thoughts of his soul:
Though he asks you "to eat and to drink!"
Yet his heart is never with yours.
8 You will vomit the mouthful you eat,
And be sick of your pleasant discourse.

On the Folly of Trying to Teach Fools.

9 Speak not to the ears of a fool,
Who despises instructive discourse.

On Honesty.

10 The ancient landmark remove not,
Nor encroach on the orphan's land,
11 For their Defender has power,—
And conducts their defence against you.

Advice to Parents.

12 Present your heart to instruction,
And your ears to the teachings of fact,
13 Refrain not correcting your child,
Whom the strokes of a rod will not kill.
14 You can flog him yourself with a rod,
And rescue his life from the grave.

An Appeal to His Son.

15 My son! if your heart will be wise,
My heart will be glad,—yes, my own!—
16 And the depths of my breast will exult,
When I hear of your lips speaking right.
17 And let not your heart envy sinners;
But be always in fear of the LORD,—
18 For a future condition is certain,
Therefore cut not yourself from your hopes.
19 So listen, my son, and be wise,
And proceed with your heart in my way.
20 Go not with deep drinkers of wine,
Nor join in their riotous feasts,
21 For the drunkard and glutton make poor,
And sleeping will clothe you in rags.
22 So attend to the father who got you,
And despise not your mother when old.
23 Buy Truth, and sell it not again,
With Wisdom, Instruction, and Sense.
24 For the father of the good will be glad,
Who has a wise son can rejoice.—
25 Make your father and mother content,
That they may be glad you were born.

A Warning against Vice.

26 My son! give your heart up to me,
And let your eyes look on my ways,
27 For a loose woman is a deep ditch,
And a whore is a pit of distress;
28 For she lies in wait for her plunder,
And increases the vices of men.

Against Drunkenness.

Who have woe? who have misery and brawls? 29
Who have wounds? who have objectless strife?
With whom are the red gleaming eyes?
Are they not with the seekers of wine, 30
Who go out to search for the best?
Look not on the wine that is red, 31
When its eye dances right in the cup;
For it afterwards stings like a snake, 32
And its bite like an adder inflames!
Loose women your eyes will regard, 33
And your heart vomit out what disgusts,
As though laid in the heart of the sea, 34
And stretched on the deck of a ship.
"Let them strike me! I suffer no pain! 35
Let them beat me;—I never shall care!—
When I wake, I will seek it again!"

The Folly of Envying the Bad.

Feel no envy about wicked men, 24
Nor wish for yourself to be them,
When their heart is contriving a fraud, 2
Or their lips are discussing to cheat.
By Wisdom a house is built up, 3
And is founded by means of Good Sense;
And by knowledge its chambers are filled, 4
With comforts and all that is nice.
For the Wise can prevail over Strength; 5
And the skilled man can conquer the strong.
For with caution you must make your fight, 6
And your victory by plenty of thought.

The Uselessness of Envying Fools.

Wise thoughts are too high for a fool, 7
Let him ope not his mouth in the Court.
His ideas can but injure himself, 8
They will call him a bungler of thought.
The ideas of a fool are no worth, 9
And a scoffer disgusts human kind.

On Need of Courage in Distress.

If you fail in a time of distress, 10
By an effort recover your strength.
Rescue those who are led out to death, 11
And who go to be slain if you can.
If you say, "What know we about him?" 12
Will not the Heart Searcher perceive,
And he know who has guard of your life,
Who returns to a man what he does?

On Wise Enjoyment.

Eat honey, my son, because sweet, 13
And nice in the roof of your mouth;
So is knowledge of Thought to your soul, 14
For you know that a future exists,
And therefore your hopes will not die.

Good will Defeat Evil.

Villain! watch not the home of the good; 15
Assail not the place of his rest;
The good falls and will rise seven times, 16
But the wicked crash down to a smash.

Against Malicious Joy.

17 Be not glad when your enemy falls,
Rejoice not your heart at his loss;
18 Lest the LORD see, and it grieve His eyes,
And He turn back His anger from him.

Against Envying the Bad.

19 Enrage not yourself for the bad,
Do not envy the luck of the vile;
20 For there is no future for vice;
The lamp of the wicked goes out.

Honour God and the King.

21 My son! fear the LORD, and the King;—
With the changeful associate not.
22 For swift will their punishment rise,—
And who knows the injury of both?

Maxims for the Wise.

23 To regard station in judgment is wrong.
24 Who says to the wrong, "You are right,"
Peoples curse, and the Nations will hate.
25 But they will love all who oppose,
And come to present them with thanks,
26 And will put a sweet kiss on their lips,
In return for their comforting words.

On Forethought.

27 Do the work for yourself in the field,
And after that build up a house.

Against Slander.

28 Speak not what is false of your neighbour,
And be not seduced by your lips,
29 Say not, "As he did it to me;
I will do to the man what he did."

The Home of the Sluggard.

30 I passed by the farm of the sluggard,
By the garden of him without sense,
31 And saw thistles were all that it grew,
And nettles had covered its face,
And the wall built to fence it had fallen.
32 So I looked and I laid it to heart;
I observed, and a lesson received;
33 "A little more sleep, and a little more slumber,
With a little more folding the hands to lie down;"
34 So your poverty comes,—an invader,
And your want like a man with a shield!

END OF SOLOMON'S ADVICE TO HIS SON, BEING BOOK III. OF PROVERBS.

THE SELECTED PROVERB OF SOLOMON.

BOOK THE FOURTH.

PREFACE.

These also are the Proverbs of Solomon which the editors of Hezekiah, King of Judah, selected.

Proverbs of Solomon.

'Tis the honour of God to conceal an event,
But the honour of Kings to search out.

The height of the skies, and the depth of the earth,
And the hearts of kings are unsearchable.

On removing the dross from the silver,
The metal comes out for use;
So remove all the bad from a king,
And his throne will then rest on the good.

Against Ostentation.

Show not display in the sight of a king,
Nor assume the position of honour,
For better be asked, "Come up here,"
Than put down in the sight of the prince,
Whose eyes have been looking on you!

Against Quarrels.

Go not in haste into strife,
Reflect what may be the result,
Should your neighbour prevail against you;
So discuss the affair with your neighbour;
But to another reveal not the thing,
Lest he should report your mistake,
And you cannot withdraw what you said.

On Wise Social Intercourse.

Like golden apples on silver plates,
Is a word for a word in its turn.

Like a ring of gold with a precious gem,
To a listening ear is a wise instructor.

Like an ice-cooler in time of harvest,
Is a trusty messenger to his sender,
For his master's mind is refreshed.

A man is clouds, and wind without rain,
Who falsely boasts he is liberal.

A prince is persuaded by patience;
And a soft tongue will break down the strong!

16 If you find honey, eat but a little,
Lest you surfeit of it, and be sick.

17 Restrain your foot from the house of your friend,
Lest he be disgusted and hate you!

18 Like a club, and sword, and sharp arrow,
Is a man false accusing his neighbour.

19 An aching tooth and a foot out of joint,
Is trust on a traitor in danger!

20 Like the stripping of clothes on a wintry day;
And vinegar poured on a trembling nerve;
Is singing songs to an aching heart.

21 If your enemy hungers, feed him;
If he thirsts, give water to drink,
22 And a fire besides for his needs;—
And then the LORD will repay you.

23 The north wind produces a shower,
And a slandering tongue, an angry face.

24 Better to dwell on the top of a roof,
Than with a quarrelling wife in a parlour.

25 As cold water to weary men,
Is good news from a distant land.

26 As a muddled brook and a ruined well
Is the good afraid of the bad.

27 To eat much honey is not well,
Or for the honoured to seek for honour.

28 As a scattered town, without a wall,
Is a man of ungoverned temper.

26 Like snow in summer, and rain in harvest,
So honour becomes not a fool!

2 Like a wandering bird, and a swallow's flight,
So the causeless curse will not come.

3 A whip for a horse, a rein for an ass,
But a rod for the back of a fool.

4 Answer no fool, like his folly,
Lest you make yourself like to himself.
5 Reply to a fool as his folly requires,
Lest he seem to be wise in his own eyes.

6 Like a legless man, greedy for plunder,
Is entrusting affairs to a fool!

7 As a lame man's shanks swing loose,
Wit does in the mouth of fools.

8 Like a sparkling gem among rubbish,
Is honour conferred on a fool.

9 Like a thorn in the hand of a drunkard,
A proverb is in the mouth of a fool.

A Troop of Fools.

10 Many reel and shout when drunk,
Yet a fool and a drunkard are proud.
11 Like a dog returns to his vomit,
A fool returns to his folly.
12 See a man in his own eyes wise,
More hope for a fool than for him.

Upon Cowardly Idleness.

"There's a wolf on the road," says the sluggard, 13
"A lion opposes my path!"
As a door turns on its hinges, 14
A sluggard turns on his bed.
Though the sluggard dips hand in the dish, 15
It exhausts him to lift to his mouth.
Yet an idler thinks himself wiser, 16
Than those who can speak good sense.

Against Making Mischief.

He goes to take a dog by the ears, 17
Who joins in a quarrel not his.

Like a fool hurling darts, fire, and death, 18
Is the man who deceives his neighbour, 19
Then exclaims, "I am only in sport!"

A fire goes out without fuel, 20
And without a tattler quarrels cease.

Like charcoal, and wood to fire, 21
Is a quarrelsome man starting strife.

The words of a Whisperer, like sweets, 22
Go down to the depths of the breast.

Like silver dross in a Smeltry, 23
Are double lips, and a wicked heart.
Hatred lodges under his lips, 24
And deception rests in his breast.
Though his voice is pleasant, trust not; 25
For his heart is fully corrupt.
Though he deceitfully hides his hate, 26
In public his malice appears.
Many dig the pit for his fall, 27
And his flung stone turns on himself!
His lying tongue hates those it wounds, 28
And his flattering mouth, those it ruins.

On the Uncertainties of Life.

Boast not of yourself for to-morrow, 27
You know not what that day may bring!

Let a stranger praise you, not your mouth, 2
Another, and not your own lips.

A stone is heavy, and sand a load, 3
But a fool's fury more heavy than both.

Fury is fierce, and a raging flood; 4
But who can stand before jealousy?

Better open reproof, than hidden love:— 5
The reproofs of a friend preserve; 6
But an enemy's kisses betray.

The sated loathes a honeycomb, 7
To the hungry, bitter is sweet!
Like a bird strayed from its nest, 8
Is a man exiled from his home.
Oil and perfumes delight the heart, 9
And a good friend advising a man.
Forsake not your friend, or your father's friend; 10
Nor enter your brother's house

In the day of your distress;
For a friend is better near
Than a brother who keeps afar.

11 Be wise my son, and delight my heart,
As an answer to him who insults.

12 The prudent sees danger, and hides;—
The reckless go on, and suffer.

13 Take his cloak who is bail for a stranger:
A pledge from a loose woman's friend.

14 He who rises at early dawn
With shouts to give thanks to his friend,
Will be thought to be cursing him.

15 A drizzling shower on a rainy day,
And a quarrelsome wife are a pair.

16 Restrain her? Restrain the north wind!
And the scent on your hand!—If you can!

17 As iron sharpens iron,
So a man does the face of his friend.

18 Who tends the fig-tree, eats its fruit;
And who guards his master is thanked.

19 As water shows a face to a face,
So the heart of man, shows to man.

20 The Grave and Destruction are never filled,
And the eyes of man are unsated.

21 Silver by smelting, gold by a furnace,
But man is proved by what he praises.

22 If you pound a fool in a mortar with wheat
His follies will not depart from him!

The Result of Carefulness.

23 Carefully learn the state of your flocks;
Set your heart on the care of your herds;

24 For wealth will not last for ever,
Nor a crown for ages of ages.

On Autumn.

25 When the hay is mown, the pasture grows,
And the mountain crops are gathered;

26 The lambs then find you clothing,
And you sell fat goats from the field,

27 And rich milk from the goats to feed you,—
To feed your house, and nourish your girls.

The Results of Crime.

28 The wicked fly when none pursue,
But the good are bold as a lion.

2 By crimes of a land, its Rulers change,—
But by human prudence endure.

3 A poor man who oppresses the poor,
Like a sweeping storm brings want.

On Good and Bad Conduct.

4 Forsakers of law, praise the bad:
But who keep the law, reprove them.

Bad men understand not justice ; 5
But who seek the LORD understand.

More happy the poor honest man, 6
Than one of bad habits, though rich.

A prudent son will regard the law, 7
But the friend of the vicious degrades his father.

Who gets rich by extortion and fraud, 8
Collects for the kind to the poor.

Who turns his ear from hearing the law, 9
His prayer itself is an offence.

Who leads the honest to evil paths, 10
Will fall to that pit himself;
But the upright inherit success.

In his own eyes the rich is wise, 11
But the sensible poor expose him.

When the good are crowned, there is cheering 12
When the bad succeed, men will hide!

Who conceals his sin, does not prosper; 13
Who confesses and leaves it, has mercy.

The man who fears is safe, 14
But the rash falls into danger.

A roaring lion, and hungry bear, 15
A bad ruler is to the poor.
An oppressive prince is senseless; 16
But who hates to tax, prolongs his days.

A man who is guilty of murder, 17
Flies to a pit that cannot hide.

Who acts honestly is safe; 18
But crooked ways soon fail.

He has plenty of bread who tills his land, 19
But is poor indeed who follows delusions.

A faithful man has many blessings; 20
But who hastes to be rich, will suffer.

False pretences are not good, 21
Nor to sin for a mouthful of bread.

A greedy man runs after wealth, 22
Nor reflects that want may come.

Who corrects men, like me, finds favour, 23
Far more than a flattering tongue.

Who thinks to rob father and mother not wrong, 24
Has joined with the men of Destruction.

A greedy mind incites to contend, 25
But who trusts on the LORD will prosper.

Who relies on his heart is a fool, 26
But who walks by experience is safe.

He who gives to the poor will not want, 27
Who averts his eyes will be cursed.

When the bad succeed, men hide; 28
But the good increase, when they perish.

A man when reproved, who stiffens his neck, 29
When broken will find no help.

2 When the good succeed the people rejoice;
But when the bad govern, men groan.

3 A man who loves Wisdom, brings joy to his father;
But the friend of harlots surrenders his wealth.

4 A king strengthens his land by justice,
But a man of taxation exhausts it.

5 A man who flatters his neighbour,
Is spreading a net for his feet.

6 There is a trap, in a bad man's sin;
But the good can sing and rejoice.

7 The good will examine the pleas of the weak,
The bad troubles not to enquire.

8 The seditious set states in a flame,
But the wise will remove discontent.

9 If a wise man discuss with a fool,
By frowns or by smiles, he persuades not.

10 The murderous have hate of the honest,
But the upright will find his esteem.

11 A blockhead shows all his intention,
But the wise keeps it quietly back.

12 If a ruler attends to deceptions,
All his officials turn villains.

13 The poor and oppressors encounter,
They are both in the eyes of the LORD.

14 The king who faithfully governs the poor,
Will establish his throne for ever.

15 The rod, and reproof, give wisdom,
But an untrained child disgraces his mother.

16 When the wicked succeed, vice grows,
But the righteous will witness their fall.

17 Chastise your son, and he will comfort,
And give a relief to your mind.

18 Without Revelation a Nation fades,
But it prospers by knowing the law.

19 A slave will not be corrected by words,
Though he knows, he will not comply.

20 Do you see a man quick in his words?
There is more hope for a fool than for him.

21 Who humours his slave from a youth,
Will be despised by him at last!

22 A passionate man incites to strife,
And the master of fury to sin.

23 The pride of a man will depress him,
But a mind that submits will gain honour.

24 Who shares with a thief, hates his life;
Hears the oath, but will never inform.

25 Human terror precipitates loss;
But who trust in the LORD will be safe.

26 Many seek for the favour of rulers,
But man's justice should come from the LORD.

27 A vile man disgusts to the good,
And the bad loathe the ways of the just!

THE SPEECHES OF AGUR-BEN-JAKEH; THE RIGHTEOUS;

THE MESSAGE HE DELIVERED TO THE ATHEIST AND WASTER.

30

Though I am but an ignorant man, 2
And have not the genius of Adam;
Although I have never learnt Wisdom, 3
Nor know of the science Divine,
Of who mounts the skies and descends, 4
Who gathers the wind in his grasp,
Who spreads out the seas like a sheet,
Who fixes the bounds of the earth,—
What is His Name? and the name of His Son?—
Do you know?
Rely on the promise of GOD,— 5
He shields all who trust upon Him,—
Add nothing to what He commands, 6
Lest for falsification you suffer.

The Desire of the Wise.

I will ask two things from you,— 7
Take them not from me till death,—
Move delusion and falsehood afar, 8
Nor poverty give me, nor wealth,
But feed with the bread that I need,—
Not full, for fear I forget, 9
And cry, "Tell me, Who is the LORD?"
Or I become poor, and should steal,
And rebel at the name of my GOD.

Advice as to Conduct.

To his Master, accuse not a servant, 10
Lest he curse you, and you are in wrong.

On Depravity and Conceit.

There is an age that curses its fathers, 11
And that cares not its mothers to bless;
An age in its own eyes perfect, 12
But never cleansed from its filth!—
An age,—how haughty its glances! 13
And its eyelids,—how lifted up!
An age,—with swords for its teeth, 14
And for its jaw-teeth,—sharp knives,
To devour the weak of the earth,
And the wretched among mankind.

On Greed.

Lust possesses two daughters, 15
Who cry "Give! Give!"
There are three that are never glutted,

A fourth that says not "Enough."
16 The grave, and the closed-up womb;
The earth unsated with water;
And fire, that says not "Enough!"

On Filial Disobedience.

17 The eye that laughs at its father,
That disdains to obey its mother,
The crow of the vale shall pick out,
And the eagle's young shall eat it.

Four Problems.

18 To me these three are a wonder;
And a fourth I understand not:
19 The path of an eagle in air;
The road of a snake on a rock;
The course of a ship through the sea;
And the power of the man over woman;
20 And the way of a faithless wife,
When she wipes her mouth and exclaims,
"I have not committed a sin!"

Unendurable Things.

21 A land trembles under these three,—
And under a fourth rests not;—
22 Under a slave when he rules;
And a brute who is gorged with his food;
23 And a hateful woman when married;
And a servant heir to her mistress.

Four Wise Creatures.

24 These four are small on the earth,
But they are the wisest of wise;—
25 The Ants are a People not strong,
Yet in summer they store up their bread;
26 Rabbits, are not a powerful race,
But they settle their homes in the rocks;
27 The Locusts have not any king,
Yet they all go out by their troops;
28 A Spider you catch with your hands;
Yet she dwells in the mansions of kings!

The Four Stately Creatures.

29 These three are stately in step;—
And a fourth is grand in its walk;
30 The Lion, the strongest of beasts,
That turns not his face from the whole;
31 A greyhound, as well as a goat,
And a king at the head of his troops!

A Final Caution.

32 If you have displayed your folly,
And if you have blundered,—keep still.
33 For churned milk produces butter,
And wringing the nose brings blood,
So churning anger produces strife.

The Address to the Godless King[1]; The Plea by which his Mother entreated him.

31

Alas! My Son!—
Oh, son of my body! Son of my vows!
Give not your strength to women, 3
Nor your ways to destroyers of kings;
It is not for kings, you godless! 4
Not for kings to be drunk with wine,
Or for princes to love strong drink!
Lest you drink and forget the law, 5
And forget to do right to the poor!
Give drink to the ready to perish; 6
And wine to the bitter in mind;—
Let him drink and forget his distress, 7
And remember his misery no more.—
But open your mouth for the speechless, 8
Plead for all silent sons of distress,
Open your mouth for true justice, 9
And plead for the wretched and poor!

The Good Wife.

(Note.—Every couplet of the following exquisitely beautiful poem begins in the original with a letter of the Hebrew alphabet: the first with א A, the next with ב B, and so forward to ת Th the final one. I am not able to reproduce this, but in all other respects my translation is word for word and line for line, as in the whole of Solomon's writings, so as to preserve his literary form.—F. F.)

Who ever finds a clever wife, 10
Her worth is more than pearls.
Her husband's heart can trust on her, 11
And he wants no supply.
She gives him comfort in his grief, 12
While she remains alive.
She works up the wool and the flax, 13
And spins them with her own hands.
She, like the merchants with their ships, 14
Will bring home food from far.
Will rise at dawn to fix housework, 15
And give food to her girls.
She will survey and purchase a field: 16
Her profits plant the farm.
She girds her loins up with strength, 17
Invigorates her arms.
She tastes her trading brings her good, 18
So lights her lamp at night.
Her hands are to the shuttle stretched, 19
The spindle she can drive.
Her hands give out gifts to the poor, 20
Her fingers help their needs.
Her family fears not the snow;— 21
Her household double clothed.
She makes herself rugs for her beds;
Her robes are purple lawn;
Her husband's honoured in the Gates, 23
Sits down amongst the peers.
She makes and sells fine satin cloth, 24

[1] Note.—Leaving the compound Hebrew word "Lemuel," לְמוּאֵל, untranslated as in the old versions, loses the force of this fine poem; לְמוּאֵל, Lemuel, meaning "No-God for-me," *i.e.*, "The King who rejected God"—"The Godless King."—F. F.

And girdles to the trade.
25 In strength and honour she is clothed,
And at the future smiles.
26 Her mouth with wisdom is unclosed,
Kind law controls her tongue.
27 Her household's conduct she controls,
And eats not idle bread.
28 Her children rise and call her blessed,
Her husband gives her praise;—
29 "Many wives have acted well,
But you surpass the whole."

Conclusion.

30 A form deceives, and beauty fades;—
A wife who fears the LORD is grand;
31 Give her the product of her hands;
Praise her works in the Gates.

END OF SOLOMON'S PROVERBS.

THE BOOK OF JOB.

RENDERED INTO THE SAME METRE AS THE ORIGINAL HEBREW.

THIRD EDITION.

INTRODUCTORY NOTE.

My endeavour in translating the Book of Job has been to give an exact reproduction in English of that sublime and sacred poem upon the Mystery of Existence, word for word and line for line as it was originally written in Hebrew, and thus enable my fellow countrymen to read it in its poetic form, and follow its reasonings and doctrines as clearly as the Hebrew readers to whom Hebrew was their mother tongue. This attention to the mechanism of the writer is, however, as a little thing in my sight compared to my further attempt to clear away the false atmosphere of idea and distorted view of the object of the poem which has traditionally misled all previous translators and commentators in every language—the idea that the object was to show Job as a model of calm patience under suffering, and to discuss the question of the Origin of Moral Evil.

So far from either of these being in the view of the poet, the hero is depicted as the most tragically passionate and impatient spirit ever presented in literature, whether sacred or secular. The object is also a sublime and profound psychological enquiry into the Problem of Existence, not only of man, but of all things, and its allusions show an accurate knowledge of the physical sciences, truly astonishing to our tradition that the extreme ancients knew nothing of them: yet this Book of Job is probably the oldest in existence, except the first ten chapters of Genesis. The poem is constructed on a framework of allegorical names. "Job,"—אִיּוֹב—signifying "Affliction," and all the others representing a mental condition, as do those of John Bunyan in the "Pilgrim's Progress."

FERRAR FENTON.

MITCHAM, LONDON, S.W.

TRANSLATOR'S NOTE.

The chapters and verses of this version are those of the Hebrew or Rabbinical Text, not those of the Latin Vulgate and Authorized English Versions.—F. F.

Job's History.

1 THERE was a man in the land of Luz named Job. He was
2 true and upright, and feared GOD, and avoided wrong. He had seven sons and three daughters born to
3 him, and his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, a very large estate, so that the man was greater than all the Beni-Kedem.

4 His sons were accustomed often to feast at the house of each other; and would send and invite their sisters to eat and drink with them. But when the days of festivity had gone round Job would send and sanctify them in the morning, and offer burnt-offerings for the whole, for Job reflected "It may be my children have sinned by not thanking GOD in their hearts."

Job continually behaved thus.

But the Day came when the sons of GOD advanced to report themselves before the LORD, and the Accuser also was amongst them.

And when the LORD asked

Accuser, "Where do you come from?" the Accuser answered the LORD, and said:

"From flying over the earth, and travelling in it."

8 Then the LORD asked the Accuser, "Have you fixed your attention upon My servant Job? That there is not a man like him upon earth—honest and upright, who fears GOD, and avoids wrong?"

9 The Accuser, however, answered the LORD and said, "Does Job
10 reverence GOD for nothing? Have You not made a fence for him, and his family, and all that he has all round? You have blessed the work of his hands, and his property has
11 extended over the country. But perhaps if You stretched out Your hand, and destroyed all he possesses, he would curse You to Your face!"

12 The LORD consequently replied to the Accuser, "Whatever he has shall be in your power! except that you shall not exert your hand upon himself."

So the Accuser departed from the presence of the LORD.

13 Then another day arrived when his sons and daughters were eating and drinking wine in the house of
14 their eldest brother, when a messenger came to Job and said, "The oxen were ploughing and the she-
15 asses grazing near them, when the Shabim fell on and seized them, and have assaulted their attendants with the sword, and I alone have escaped to inform you!"

16 Whilst he was speaking another came and said, "The fire of GOD has fallen from the skies, and has consumed the flocks and their attendants, and destroyed them, except myself, and I only have escaped to inform you!"

17 Whilst he was yet speaking another came, and said:

"The Kasdim collected in three troops, and rushed upon the camels, and seized them, and have assailed their attendants with the edge of the sword, except myself, and I only have escaped to tell you!"

18 While he was speaking another came, and said:

"Your sons and daughters were eating and drinking wine in their
19 eldest brother's house, when a great storm came from over the Desert and seized the four corners of the house, and flung it down upon the youths, and killed them, except myself, and I alone have escaped to tell you!"

20 Then Job arose and tore his robe, and shaved his head, and threw himself upon the ground and worshipped, and said:

21 "I came naked from my mother's womb;
And naked I shall return.
The LORD gave and the LORD has taken,
Blessed be the name of the LORD!"

22 In this Job did not sin, nor accuse GOD of injustice.

2 Another day arrived when the sons of GOD reported themselves to the LORD, and the Accuser reported himself amongst them to the LORD;
2 when the LORD asked the Accuser, "Where do you come from?"

And the Accuser answered the LORD and said, "From flying over the earth, and up and down in it."

3 The LORD then asked the Accuser, "Have you fixed your attention on My servant Job, that there is none like him on the earth, an honest and upright man, who fears GOD, and turns from wrong; who yet retains his virtues, although you induced Me to causelessly afflict him?"

4 The Accuser, however, replied to the LORD and said, "Skin to skin! A man will give all that he has for
5 his life! Perhaps if You were to extend Your hand now, and torture his bones and his flesh, he would curse You to Your face?"

6 So the LORD answered the Accuser and said, "Look! He is in your power, except that you shall regard his life."

7 The Accuser consequently went out from the presence of the LORD, and struck Job with a painful ulcerous
8 inflammation, from the sole of his foot to the crown of his head. And he took a potsherd to scrape himself with, and he sat down amongst the ashes.

9 His wife, however, said to him, "Will you stick to your virtues? Curse GOD; and die!"

10 But he replied to her, "You speak as one of the worthless women speak. We accepted comforts from

GOD, so should we not also accept discomfort?"

In all that Job did not sin with his lips.

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11 Now three friends of Job heard of all these troubles that had come upon him, so each came from his house—Eliphaz the Themanite, and Bildad the Shuhite, and Zophar the Namathite—and agreed to go and mourn with him, and comfort him;
12 but when they from a distance raised their eyes and could not recognise him, they lifted up their voices and wept, and each tore his robe, and flung dust on their heads, and were
13 stupefied, and sat with him for seven days and seven nights on the earth, but did not speak to him, for they saw that his despair was great.

Job's Lament.

3 At length Job opened his mouth, and cursed his day; and Job exclaimed,
2 and said:

Perish the Day I was born,
3 When Night said, "A man is conceived!"
Let that day be darkness itself,
4 Let GOD not look down from above
Nor shine upon it with His light!
Let death's gloomy shadow avenge,
5 Black clouds make their resting-place there;
And terrors in daytime affright.
6 Count it not in the course of the year,
Nor reckon along with the months
Let solitude be in that night,
7 That in it no joy may be heard!
Let them curse it, who curse at the day,
8 Those stripped to be offered the Snake.
Let the stars of its dawning be dark.
9 Let it long for, but never have light,
And see not the eyelids of morn!
For it closed not the doors of the womb,
10 Nor hid my distress from my sight!
Why died I not in the womb,
11 Or expired in the act of my birth?
Oh! why did the knees give support?
12 And why did the breasts that I sucked?
For then I had lain, and been still,
13 Then had rest and found ease for myself,
With the kings and the statesmen of earth,
14 Who build themselves desolate tombs;
Or with princes, along with their gold,
15 Who fill up their graves with their wealth;
Or had been like abortions concealed,
16 Like children that never see light,
Where the wicked must cease from their crimes
17 Where the strong, when exhausted, have rest
Where together the captives can lie,
18 And hear not their driver's fierce voice!
Where the small and the great are alike,
19 And the slave from his master is free!
Oh! why give the wretched the light
20 And life to the bitter in soul—
Who long for, but cannot meet death,
21 Dig more than for treasure for him!
Who delight, and will even exult,
22 And are glad when they find out the tomb —
To a man on a path that is lost,
23 And whose landmarks his GOD has confused,
For my sighing comes up with my food,
24 And my groanings like water poured out;

25 For the terror I fear has arrived,
And that which I dreaded has come;
26 I invited Peace, Quiet, and Rest,
But instead savage Tumult steps in!

The First Address of Eliphaz.

4 Eliphaz the Themanite, however, replied and said:
2 If we speak you a word, will you fret?
But who can his excitement restrain?
3 Consider how many you taught,
And strengthened the hands of the weak
4 Your speaking supported the faint,
And you strengthened the trembling knees;
5 But now it has come on yourself,
You stagger and grieve at its touch.
6 Was not your religion your trust,
And your trueness in action your hope?
7 Think—where are the innocent lost?
And where are the upright destroyed?
8 I see that the ploughers for vice,
And the sowers of wrong, reap the crop!
9 Undone by the blast sent from GOD
They waste in His tempest of wrath.
10 As lions and roaring bears moan,
And the teeth of the tiger will fail,
11 And old lions perish for prey,
And the young of the leopards will faint.
12 For a word once came stealing to me,
And my ears caught a rustle of sound,
13 In thoughts, and in visions of night,
When deep slumber falls upon men;
14 Then terror and trembling approached,
And my powerful frame was afraid;
15 Then a breathing flowed over my face,
The hair on my body stood up!
16 It stopped! But I saw not its form!
The Appearance approached to my sight—
It stopped! but I heard like a voice,
17 "Can man be more righteous than GOD?
Than his Maker a mortal more pure?
18 Look! In His servants He cannot confide,
And He finds in His angels defects."—
19 More in us, who reside in clay huts,
Built on dust, that are crushed by a moth!
20 We who die between dawn and the dusk,
Who unnoticed continuously fade!
21 Whose vitality fritters away,
Who die before Wisdom is reached.
5 Call now! Who will answer to you?
And to whom of the saints will you turn?
2 For the fool by vexation is slain,
And the silly is killed by his rage.
3 I have looked on the vile taking root.
But I marked out his home for a crash!
4 His children are far from secure,
They fail in the gate without help.
5 Their harvests the famished will eat,
And the parched seize their coolers of snow,
And the hungry will swallow their wealth!
6 No, affliction springs not from the dust,
Nor does grief grow up out of the ground;

But man himself causes his grief, 7
As the children of flame fly upright!
For myself I should cry out to GOD, 8
To th' ALMIGHTY present my address,
Who does great and unsearchable things, 9
And wonders unnumbered are His!
Who gives rain to the mouth of the earth, 10
Sends the brooks on the face of the meads;
Who raises the lowly on high, 11
And saves the depressed by His power;
Who frustrates the plans of the rogues 12
So their hands cannot work out their wish;
Who captures the skilled by their craft, 13
And baffles their villainous schemes,
So that darkness o'ershadows their day, 14
And at noontide they grope as at night;
Thus He rescues the weak from their mouth, 15
And the wretched from clutch of their hand!
So therefore the weak have a hope, 16
And Iniquity closes her mouth!
But blest is the man GOD corrects! 17
So despise not th' ALMIGHTY'S reproof!
For He grieves us, and He can console; 18
He breaks us, but His hand can heal;
He will save you six times from distress, 19
And in seven the woe will not touch;
In famine will free you from death, 20
And in war from the hand of the sword;
He will hide from the lash of the tongue,— 21
Yes, unmoved at Destruction's approach,
You can laugh at Destruction and death, 22
And fear not the beast of the field.
With the stones on the plain you make league 23
While the beasts of the field are your friends,
And you know that your tent is secure, 24
And muster your folds, and miss none.
You will know that your seeds will increase 25
And grow like the grass from the ground!
You will go in old age to the tomb, 26
As the corn-stack is piled at its time.
These we have proved—they are sure! 27
Attend! And instruct your own yourself!

Job's Reply to Eliphaz.

But Job replied, and said: 6
Who will carefully weigh out my grief, 2
And poise all my woes in the scale?
For they outweigh the sand of the sea, 3
(My words have in consequence weight).
I am pierced by the ALMIGHTY'S darts, 4
Whose poison my spirit drinks up,
And against me all GOD'S terrors fight.
Does the zebra bray over the grass? 5
Does the ox bellow over his food?
Can the tasteless be ate without salt? 6
What flavour has white of an egg?
What myself would refuse to have touched, 7
In my sickness is offered as food!
Who will help me to gain my request? 8
Will GOD ever give me my hope?
And crush me at last to my joy? 9

Swing His hand out and dash me to bits?
10 Then I should at least be consoled;
Tho' I shrink from the unsparing pain.
See I hide not my innermost thoughts;
11 For what is my strength or my hope?
What object for lengthening my life?
12 Is my strength like the hardness of stones?
Is my body compounded of bronze?
13 Alas! there is no one to ease,
And from me all deliverance has gone!
14 To the burdened his friends should be kind
Lest he lose for th' ALMIGHTY respect.
15 But my friends have betrayed like a brook,
They pass like the rush from a storm,
16 They are black with the ice on their top,
Their sources are hid in the snow;
17 But they vanish in periods of warmth,
In the heat they have gone from their place,
18 They turn from the paths of their course,
They go up in vapour and fade!
19 Theman's caravans trusted to them;
The merchants of Sheba relied.
20 They came! but their trust is betrayed;
They relied! but their hope is deceived;—
21 And you are like them—are you not?
You see me depressed, and you shrink.
22 Have I asked you to grant me a gift,
Or to give me a part of your wealth,
23 Or relieve from the hand of distress,
Or redeem from the hand that afflicts?
24 Inform me, and I will be still;
Instruct me in what I am wrong.
25 How strong are ideas that are right
But what do your arguments prove?
26 Do you think that your speeches convince?
Like the wind, are the thoughts of despair?
27 Why should you the helpless assail
And dig out a pit for your friend?
28 But now be contented to watch,
And see if I lie to your face;
29 Examine, and be not unjust.
Yes, search! for my right is in that.
30 Is there a disease in my tongue,
That I cannot decide between things?
7 Has man not a warfare on earth?
His days are like hirelings' days,
2 He pants like a slave for the shade,
And hopes like a workman for wage!
3 And so I bear wearisome months,
And nights of distress are my lot.
4 If I lay myself down, I exclaim,
"When will gloom cease that I may arise?"
And am filled with disturbance till dawn!
5 Worms and clods are the garments I wear
My skin is all wrinkled and melts!
6 My days are the weft of a loom,
They drop by the break of a thread!
7 Remember! my life is a breath,
Nor shall I come back to see good;
8 While you look upon me I am gone,
The eye will not see me that saw!
9 Like a cloud that consumes and is gone

Man goes to his grave, nor returns;
He never returns to his home, 10
He gazes no more on his house.
I will not therefore govern my wrath, 11
I will speak in my anguish of soul,
And complain in my sorrow of life.
Am I like the serpent of seas, 12
That a keeper is placed over me?
When I say, "Now my couch will relieve, 13
My bed will assuage my complaint;"
You terrify me in my dreams, 14
And at visions I suddenly start!
And my soul has desire to be choked, 15
For death—than to be in my frame!—
I hate life—I would not always live! 16
Go away! for my days are a shade.
What is man, that You let him grow up? 17
And why set Your heart upon him?
Why visit at dawning of day, 18
And then suddenly bring him to grief?
Will You not grant this trifle to me, 19
To swallow my spittle in peace?
Have I sinned, O! You Guardian of Men? 20
Yet why set me up as Your mark,
And make me a load to myself?
And why not forgive me my sin, 21
And sweep all my passions away?
For soon I shall lie in the dust,
And when I am sought for, be not.

The First Address of Bildad.

Bildad the Shuhite, however, answered, and said: 8
How long will you babble such things, 2
Raising storms with the words of your mouth?
Is GOD a perverter of Law? 3
Will the Highest distort what is right?
If your children have sinned against Him, 4
By their sin He has driven them away.
While you—had you sought for your GOD 5
And to the Almighty had prayed—
If you had been pure and upright, 6
Even now He would rise up for you,
And prosper your righteous abode.
Altho' your beginnings were small, 7
Your future would grow very great.
For ask of the primæval race, 8
And their ancestral wisdom seek out
(We are ignorant—born yesterday— 9
Our days are a shadow on earth),
Will they not instruct you and tell 10
And bring out these words from their hearts,
"Can the flag grow without mire? 11
"Can bulrushes grow without streams?
"Whilst green, and while not yet cut down, 12
"They wither before any plant!
"So do all who abandon their GOD, 13
"And the hopes of the profligate fade,
"Whose confidence will be cut off, 14
"And his trust be a spider's frail web.
"If he leans on his web it will break, 15
"If he clings, it will never endure!
"At sunrise he seems a fresh plant, 16

" O'er his garden he spreads out his boughs,
17 " His roots are deep down in a hill,
" And tighten their grip round the rocks;
18 " But if he is torn from his place
" It denies him with, 'I know you not!'
19 " See! That is the joy of his course!"
Yet others will spring from his dust.
20 But GOD casts not the upright away,
Nor strengthens the hand of the bad.
21 He could yet fill your mouth with delight,
And make you exult with your lips,
22 And clothe all your haters in shame;—
But the tents of the wicked collapse!

The Second Reply of Job.

9 Job, however, responded, and said:
2 I acknowledge that it is a truth
That no man can be just before GOD.
3 If one wished to contend against Him,
Not one in a thousand could speak.
4 Wise-hearted, Almighty in Force,
Who can resist him with success
5 Who casts down the hills unawares,
And o'erwhelms in His anger and wrath,
6 Who shakes the land out of its place,
And makes the supports of it rock;
7 At whose order the sun would not shine,
And He even can seal up the stars!
8 Who only can stretch out the skies,
And walk on the waves of the sea!
9 Who made the fixed star of the North,
The Bright-way and the Halls of the South;
10 Who does great and inscrutable things,
And wonders that no one can count!
11 He passes! But I see Him not!
He flits by, and I do not perceive!
12 When He snatches—who then can resist?
Who can say to Him—what would You do?
13 GOD turns not away from our wrath;
To Him the proud giants must bow.
14 Then how could I answer to Him?
Or against Him arrange all my thoughts?
15 Were I right I could never debate,
But must humbly entreat to my judge.
16 If I called, and He answered to me,
Am I sure He would list to my voice?—
17 Who sweeps me as though with a storm,
And strikes me with wounds without cause;
18 Who hinders me drawing my breath,
Who has gorged me with bitterest griefs;
19 As to Power?—How mighty He is!
As for right?—Who dare witness for me?
20 Am I righteous?—My mouth would convict;
Am I honest?—I may be deceived!
21 I am honest! Know I not my soul?
And yet I despise my own life!—
22 But this I assert as a fact,—
He destroys both the good and the bad.
23 He kills as with some sudden lash,
And laughs at the victims who shriek!
24 Gives the earth to the hand of the bad,

And muffles the mouth of the judge.
If it is not He? Then who does?—
But my days are more swift than a post! 25
They run forward, and never find rest;—
Like the ships of the pirates sail off;— 26
Like eagles that pounce on their prey!—
If I say, "I care not for my woes, 27
I will loosen my face, and will smile!"
I am terrified still by my griefs, 28
For I know that you will not release!
I know I am wicked myself; 29
Why then should I labour in vain?
If I wash myself white as the snow, 30
And make my hands clean with the soap,
You would plunge me again in a ditch, 31
And my clothing would shrink from myself.
For a man like myself could not speak, 32
Nor bring us together to plead,
For no one exists to decide, 33
And control both of us by his hand.—
From me let Him take off His rod! 34
And not by His terrors oppress,
For then I could speak and not fear,— 35
But not in the state I now am!
My body is weary of life;— 10
I abandon myself to complaint;
I will speak in the grief of my mind!
And I beg of GOD not to convict. 2
Inform me for what You contend?—
Is oppression a pleasure to You, 3
To despise the poor work of Your hand;
And prosper the plans of the bad?
Have You only the eyes of a man 4
Or see but as mortals perceive?
Are Your days like the days of mankind? 5
Or Your years like the period of man?
That You hunt to find out my defects, 6
And seek to discover my sin,
When You know that I am not depraved— 7
And that none can relieve from Your hand?
It was Your hand that formed me and made,— 8
And compacted—Then why now destroy?
Remember, You made me from clay, 9
That to dust You will make me return!
And did You not curdle like milk, 10
And fixed me together like cheese,
Then clothed me with skin, and with flesh, 11
And with bones and with muscles compact?
And gave me my Life, and my Reason, 12
Then last, fixed my Spirit in me?—
Tho' You hid all these things in Your heart, 13
I know the result was from You.
And that You would observe if I sinned; 14
And would not acquit from my guilt.
If wicked, alas! then for me! 15
If righteous, I raise not my head!
Be content with my shame! See my woe,— 16
Like a lion, he rises to seize!—
And You are turned from me estranged;—
Against me You heap up the proofs, 17
Increasing Your anger with me;
And against me Your armies are massed!—

18 So why did You bring from the womb?
Oh! would I had died, and none seen,
As tho' I had never had life,
19 And had gone from the womb to the grave!—
20 Are not my days fading and few?—
Oh! leave me a moment of rest,
21 Ere I go, whence I never return,
To the land of the black shadowed gloom,
To the land where the brightness is black,
22 Like the shadow of death,
Where there are no columns of light,
And whose glitter is black!

The First Address of Zophar.

11 Zophar the Namathite, however, replied, and said:
2 Your number of words answer not.—
No man is made right by his lips;
3 For your chatter, should men become still,
And your sneering should no one resent?
4 For you say: "My conduct was spotless,
And I have been pure in Your sight!"
5 How I wish GOD would grant you a word,—
And against you would open His lips!
6 And teach you the Wisdom Unseen,—
For His Knowledge and power are wide,—
It would teach you GOD pardons your faults.
7 Can you find out GOD by research,
Though intently you seek the Most High?—
8 Mount to heaven! Yet what can you do?
Explore then the Grave.—What is found?
9 He extends beyond limits of earth,
And further than stretches the sea;—
10 If He turns, and decides, and proclaims,
Who then can resist to His will?
11 For He knows when a mortal is vile;
Sees his vice—that himself does not know.
12 But man has a heart that is dull,—
Man is born but a wild ass's colt.
13 Yet if you will order your heart,
And spread out your hands before Him,
14 If you throw out your faults from your grasp,
Nor let wickedness dwell in your tent,
15 You can lift up your face without shame,
You then can be bold, and not fear;
16 Your sufferings will then be forgot,
Or remembered like streams that are passed!
17 And your lifetime arise to its noon,
For your life will break out into dawn,
18 Bringing comfort, because there is hope,
And be shamed for your trust in the false,
19 And rest, and have nothing to fear,—
And many will seek for your face;—
20 But the eyes of the wicked will fail,
And to them shall no refuge remain,—
For their hope is,—their very last breath!

The Third Reply of Job.

12 Job, however, answered:
2 No doubt but that you are the men,
And that wisdom will die with yourselves!—
3 But I have a mind like your own,

And I am not inferior to you!—
But who does not know things like these?—
Yet I am a joke to my friends! 4
"Let him call to his God for reply!"—
The Upright and Just are despised!—
Those resting in light scorn a lamp, 5
Which is prized by those feeling their steps.
Yet the tents of the plunderers prosper, 6
And GOD makes the ruffians secure;—
And GOD brings the wealth to the stores
Of those whose sole god is their power!
Even ask of the beasts to instruct, 7
And the birds of the skies to inform, 8
Or the weeds of the earth who can teach,
Or the fish of the sea to relate, 9
Such rubbish as yours, who knows not?
For the hand of the LORD has done this,
In Whose hand is the breath of all life, 10
With the soul that resides in each man.
But cannot the ear taste of words, 11
As the palate distinguishes food?
Let it be; "That the old man is wise 12
And that those of long days understand,"
Yet with Him reside wisdom and power, 13
With Him are reflection and thought.
Look! He throws down, and none can rebuild, 14
Shuts up, and no man can release;
He holds back the waters—they fly— 15
He releases,—and then the land floods!
Both Strength and Perfection are His, 16
His are the Oppressor, and Oppressed!
He leads the contrivers to plunder; 17
But yet makes their punishment shine!
He expands the dominion of kings, 18
And girdles their loins with might;
But yet lets the priesthoods be captured, 19
And the mightiest He overwhelms!
From the eloquent, He takes the lip, 20
And deprives the old men of their sense;
On princes He pours out contempt, 21
And loosens the belt of the great!
Uncovers the depths of the gloom, 22
Brings light to the shadow of death;
He nations exalts and depresses: 23
Or the nations extends and they last;—
Yet takes sense from the heads of the earth, 24
And they wander in wastes without paths,
They grope in the dark without light, 25
And they stagger like men who are drunk.
Mine eyes have observed all these things, 13
I have heard, and my ears understood; 2
What you know, I know that myself,
I am no more a fool than are you. 3
Now, I will address the Most High,
And to GOD I will turn with my plea; 4
For you are but painters of falsehood!
And worthless physicians are you! 5
I wish you would keep yourselves silent;—
For that is your far wisest plan;— 6
And listen to me while I reason,
And attend to the plea of my lips!—
Why will you talk folly for GOD? 7

Why utter your falsehoods as His?
8 For can you His Presence exalt?
Are you the defenders of GOD?
9 When He searches, will He approve you,
If you flatter, as you flatter men?
10 Be assured that He will reprove
If you flatter by falsehood His state.
11 And should you not reverence His Height?
And should not His dread fall on you?
12 Reflect, that your proverbs are dust,
And your maxims are mountains of mud!
13 Keep silent to me while I speak!
I, myself, let come on me what may!
14 I am mad,—with my flesh in my teeth,—
And I put my life into my hand;—
15 Let Him kill me; yet I do not care!
In His presence I plead for my course!
16 Perhaps He will save me Himself;—
For villains dare not seek His face!
17 Listen, listen! to what I can say,—
And I will explain to your ears,
18 For, now I arrange my defence,
I know my acquittal is sure!
19 Who is it against me will plead?
I then will be silent and die!
20 Oh! only grant two things for me,
Then I will not hide from your face;
21 Remove this affliction away,
And let not your terror o'erwhelm;
22 Then summon and I will respond,—
Or let me speak,—and you can reply.
23 Say what are my vices and sins?
Oh! teach me my frailties and faults.
24 For what do you hide up your face,
And think me a foeman of yours?
25 And why do you chase withered leaves,
Or hunt after stubble dried up?
26 That you write against me bitter things,
And clothe with the sins of my youth;
27 And fasten my feet in the stocks,
And watch to find my bidden ways,
And examine the marks of my feet?—
28 And that here I am rotting away
Like a garment that moths have consumed!

14 Man—who is born of a woman,—
For a few days, and those full of grief,
2 Who springs like a flower, and is cut,
Who flies like a shadow unfixed!
3 On such a thing why set Your eyes,
And why call me to judgment with You?
4 To whom is it given to be pure?—
Not one can exist without stain!
5 His years and his months are decreed;
You fix his impassable bound;
6 Then let him alone,—let him rest,
Till he end like a workman his day!
7 For the tree has a hope if cut down,
For it sprouts, and its shoot does not fail;
8 Though its roots have grown old in the earth,
And its stump may decay in the dust,
9 At the scent of the water it lives,
And its boughs grow, as planted anew;—

But man dies, and he withers away!
And a mortal expires, and is gone!
Like the waters depart from a fladge,
And a torrent when scorched up and dried.
So man must recline and not rise,
Nor wake till the skies are no more,
Nor arouse from the depth of his sleep!
Who will help me to rest in the grave?
To hide till Your anger is passed?
And fix me a time for recall?—
For if the dead man is recalled,
I would hope all the days of my war,
Until my discharge would arrive.
If You called me, then I would attend,
You could order the creature You made.
But now you are counting my steps,
And closely are watching my sins!
Seal up my defects in a bag,
And my passions sew up with a seam.—
For a mountain falls down by degrees,
And a rock can decay from its place,
The stones are worn down by the brook,
And the dust is swept off by a flood,
But the hopes of mankind are destroyed;—
You crush, and he goes off for ever!
His form fades, and You send him away!—
He knows not, if his sons come to fame;
If they suffer he cannot console;
His body grieves but for himself,
And his mind for himself only mourns.

The Second Address of Eliphaz.

Then Eliphaz responded, and said:
How can wisdom discuss with the wind?
Fill his breast with a blast from the East?
Contending with beggarly words,
And speeches that never avail?
Shame on you! You break all respect!
And degrade meditation with GOD!
Your mouth is familiar with sin,
And false reasons you choose for your tongue!
Your own mouth shall convict you—not I!—
And your own lips shall answer yourself!
Were you the first man that was born?
Were you made before the high hills?
Have you heard the Council of GOD?
And is science reserved to yourself?
What do you know that we do not know?
Understand?—and it is not with us?
The grey-headed are ours, and the old,
More revered than your father for days!
Are GOD'S warnings a trifle to you?
Or with you has He spoken alone?—
Now what have you taken to heart?
And at what are you rolling your eyes,
That your fury you turn against GOD?
And you fling out the words from your mouth?
How can a man hold himself pure?
And the son of a woman be just?
Why! HE cannot confide in His saints,

And the skies are not clean in His sight!
16 Much less the corrupt and defiled,
The man who sucks folly like drink!
17 I will teach you, so listen to me;
For what I have seen I relate!
18 What the wise have reported to us,
And their fathers have never concealed,
19 To whom only the land had been given,
And no stranger had passed in their midst,—
20 "That the days of the wicked are torments,
"All the years of oppressors are fears,
21 "In peace terrors shout in their ears,—
"'Destruction is coming for you!'—
22 "He dare not turn out in the dark,
"For he fears an assault by the sword.
23 "He is startled at food at all times;—
"He knows the dark day is at hand;
24 "Disturbance, and trouble, and anguish,
"Assail like a king armed for fight;—
25 "For he stretches his hand against GOD,
"And ventures against the Most High;
26 "He charges close up to his neck,
"To the hard bosses fixed in his shield.
27 "Though he covers his face with his helm,
"And strengthens his loins with flaps.
28 "Yet in ruinous towns he shall dwell,
"In houses where none will reside,
"Which are ready to fall into heaps;
29 "He never gains station or might,
"And his wealth does not last on the earth.
30 "He can never escape from his sin;—
"His boughs shall he shrivelled by flame,
"And he fades by the breath of its mouth!
31 "So let no one trust vain deceit;
"For deception will be his reward,
32 "Be paid him, before it is due,
"And his branches will never be green.
33 "He will cast, like the vine, sour grapes,
"Like the olive will scatter his bloom;
34 "For the house of the wicked is barren,
"Fire burns up the tents of the vile!
35 "Who breed evil, and bring forth their sin,
"Contriving deception from birth."

The Fourth Reply of Job.

16 Job, however, answered, and said:
2 Have I not heard plenty like that?
What wretched consolers are you!
3 Will the wind of your words have no end?
Or does something incite to dispute?—
4 I, also, could speak like yourselves;
If your souls were but now in my place;
I, my speeches could tack upon you;
And wag my head just as you do.
5 But I would support by my words,
And console by the play of my lips!
6 If I speak—my grief is not the less!
And if silent; it goes not from me!
7 But now I am wasted away,—
All my family you have destroyed,

My wrinkles are telling my tale;— 8
Liars rise, and insult to my face,
Against me they gnash with their teeth; 9
And torturers flame with their eyes,
And your mouths belch upon me reproach, 10
Slap my cheek, and against me unite;
For GOD has delivered to the bad, 11
Flung me to the hands of the vile!—
I was happy! But now I am crushed. 12
He has seized on my neck, and has shook,
And has set as a mark for His darts,
My breast by His archers is pierced, 13
My gall poured unjustly on earth,
And He breaks me with breach upon breach,— 14
As when a fierce warrior assails!
I have covered my skin with a sack;— 15
And my honour is rolled in the dust,
My features are swollen with tears;— 16
My eyelids are shadows of death!
Tho' no wrong has been found in my hand; 17
And for purity always I prayed!
Put no covering, Earth, on my blood! 18
And let not my shrieks be concealed!
My witness I see in the skies, 19
And my evidence is in the heights.
Friends jeer;—but to GOD my eye weeps, 20
That a mortal might plead before GOD, 21
As a son of mankind for his friend!
When my number of years has arrived, 22
I shall walk on the unturning path!
My spirit is writhing in pain 17
My days flying fast to the grave! 1
Altho' my deriders withstand, 2
As an obstacle fixed in my sight!
Oh! fix now my bail for Yourself;— 3
But who will give bond on my part?
For You take common sense from their hearts, 4
And so You rely not on them,
To decide on the fate of their friend, 5
So the sight of their children shall fail.
I am placed as a proverb to men, 6
And become a contempt in their sight!
So with sadness my eyes are oppressed, 7
And my form is consumed to a shade.
The upright may wonder at this;— 8
And the clean from pollution be roused;
But the righteous will hold on his way, 9
And the pure-handed add to his strength.
But all you,—turn round, and be off! 10
For wisdom I find not in you!— 11
My days fly! My purposes fail!
The cherished ideas of my heart,
Can they change the night into day, 12
By light that proceeds from the dark,
When I measure my home in the grave, 13
And in darkness I spread out my bed?
When I call to my father, Corruption, 14
You, my Mother and Sister, the Worm?—
But if so, then where is my hope? 15
And my hope, who can ever behold
When gone down with my frame to the grave 16
If together we rest in the dust?

The Second Address of Bildad.

18 However, Bildad the Shuhite answered, and said:
2 Pray when will you stop in your talk?
Be sensible! Then we can speak.
3 Why are we regarded as beasts,
As something unclean in your sight?
4 He tears up his soul in his rage!
Should the earth be deserted for you?
And the rocks be removed from their place?—
5 Yes! the light of the bad is put out,
And the gleam from the flame of his fire!
6 And the light in his tent shall be dark,
And the lantern above it be quenched!
7 His vigorous stridings will halt,
And his tactics will lead to defeat,
8 For his feet will be caught in his net,
And himself hound about in his toils!
9 His heel will be caught in a hole,
A noose will be flung over him;
10 A rope be concealed in the earth;
And a trap for him laid on the road,
11 Be harassed by terrors all round,
And his feet shall be broken to bits!
12 A famine shall come on his strength,
And destruction shall fix to his flank
13 Devouring the skin of his limbs,
And the first-born of death gnaw his frame;
14 His guard will be driven from his tent,—
And the King of the Terrors march in;
15 Who will dwell in his tent,—no more his,—
And lightning be poured on his home.
16 His root will be dried up below,
And his branches be withered above;
17 His memory will perish from earth;
And his fame not remain in the streets!
18 He be driven from dawn to the dark,
And hunted away from the world!
19 Without son, or grandson, in his tribe,
And none to survive in his home.
20 The Westerns will wonder at his day,—
And the Easterns be seized with a fear.
21 Yes! such are the homes of the bad
Such the place not acknowledging GOD!

The Fifth Reply of Job.

19 Job, however, replied, and said:
2 How long will you worry my life?
And make me feel crushed by your words?
3 You have libelled me fully ten times,
And are yet not ashamed to revile?
4 But grant it be true, I have sinned,
My errors remain with myself.
5 Why indeed should you swell up against
And reproach me, with my own disgrace?
6 Admit, that GOD has oppressed me,
And His lasso has flung round my neck,
7 That unanswered, I cry in distress,
And appeal—but I have not a judge!—
8 That He blocks up the path I would go,
And spreads darkness over my roads;
9 Has stripped off my glory from me

And my turban has thrown from my head;
That He breaks me wherever I go, 10
And has pulled up my hopes like a tree;
That He kindled His fury at me, 11
That He treats me as one of His foes,
For His troops come advancing in mass, 12
Their rampart against me they pile,
And encamping, encompass my hall!
My kinsmen have flown far away, 13
My companions are scattered abroad,
They cease to approach, and forget;— 14
My guests and my maids think me strange, 15
They forget; I'm unknown in their sight!
My lad replies not if I call— 16
To him I must soften my voice!
And my feelings are strange to my wife, 17
And I plead to the sons of my breast;
Even children regard me with scorn, 18
When I rise up they ridicule me;
I am loathed by my intimate friends 19
And those whom I loved turn away;
My bones pierce my skin and my flesh, 20
I possess but the skin of my teeth!
Oh pity me! pity me, friends! 21
For GOD'S hand is heavy on me!
Like GOD would you persecute me, 22
Unsatisfied yet with my flesh?
Who will help me to write out my tale? 23
Who will help to record in a book?
Or with pen made of iron, on lead, 24
Or cut deep on a rock for all time?
For I know my Defender exists, 25
And at last will stand over my dust,
And after this skin is destroyed 26
I shall yet in my flesh gaze on GOD!
Whom I shall gaze on for myself, 27
Mine eyes see Himself,—not another,—
Fulfilling the hopes of my breast!
While you cry, "Why did we pursue 28
When the root of the fact he had found?"
And you tremble yourselves at the sword,— 29
For the sword is the fear of the bad,—
When at last you discover my judge!

The Second Address of Zophar.

Zophar the Namathite, however, answered, and said: 20
Because I am driven by my mind, 2
And I rush from the passion within,—
Having heard an insulting reproof 3
I answer with spirited thought.
Know you not this from of old, 4
Since Adam was placed upon earth,
That the triumph of sinners is short 5
And the joys of the vile but an hour?
If he goes up as high as the skies 6
And his head reaches up to the clouds,
Like his dung he will perish for ever;— 7
Those who saw him will ask, "Where is he?"
He will fly like a dream, nor be found, 8
And vanish like visions at night.
An eye-glance,—for it is no more,— 9

And he never returns to his place!
10 His children shall flatter the low,
And their hands will repay for his sin.
11 His vices will fill up his bones,
And with him lie down in the dust!
12 Tho' vice has been sweet to his taste,
Concealing it under his tongue;
13 Tho' he fondled and never forsook
But retained in the roof of his mouth;—
14 Yet the food in his bowels will turn
To the venom of asps in his breast.
15 He will vomit the plunder he gorged,
From his stomach his god will be cast!
16 He will suck in the poison of asps,
The sting of the adder will kill.—
17 He shall not see the pools or the streams
Of the rivers of honey and oil,
18 Nor consume the reward of his work;—
He carries the wealth, but owns not!
19 For he crushed and abandoned the weak,
Stole a house that he never had built,
20 For he never knew rest in his greed,
He never let slip his desire,
21 And nothing escaped from his knife:
His wealth, therefore, will not endure.
22 He has fear in amassing his hoard
That the hand of distress may approach.
23 While he goes to accomplish his greed
Fierce wrath is discharged upon him,
And is rained as he sits at his food.—
24 If he flies from the weapon of iron,
He is shot by a bow made of steel!
25 A swift arrow comes up to his back,
And it goes to his gall, with its barb!
26 All darkness is stored up for him,—
A fire unblown will consume;—
It is bad for those left in his tent!
27 The skies will uncover his sins,
And against him the earth will rise up,
28 And the wealth of his house flow away
Like the floods in the day of a storm!
29 Such from GOD is the fate of bad men
And their portion appointed from GOD.

The Sixth Reply of Job.

21 But Job answered and said:
2 Attentively list to my speech!
That may, perhaps, alter your mind.
3 Bear with me, while I, myself, speak,
And after I speak you can jeer.
4 Is my complaint made to a man?
And why should not my spirit be sharp?
5 Look at me! and be not surprised;
And place your hand over your mouth!
6 I'm amazed when I think of myself,
And trembling takes hold of my flesh!
7 Say, why are the wicked in life?
Grow old, and are mighty in wealth?
8 Their offspring are sitting by them,
And playing about in their sight.
9 There is peace in their houses, not fear,

GOD brings no disturbance on them;
Their bull genders, and that without fail, 10
Their cow calves, without ever a slip;
Their children go out like a flock, 11
And their infants are skipping about;
They sing to the timbrel and harp, 12
And delight in the sound of the flute;
On pleasure they float all their days, 13
And easily go to the grave!
Tho' they say to GOD, "Get far from us! 14
"We care not to learn of Your ways!
"For why should we serve the Most High? 15
"What our wages for working for Him?"
Do they not enjoy what is nice? 16
(Get from me you villainous thoughts!)
How seldom the villains' lamp fails, 17
Or upon them arrives a distress
Distributing griefs in its rage?
When are they as straw before wind, 18
Or like chaff that the tempest sweeps off?
"But GOD stores up grief for her sons?" 19
Let Him punish their sins on themselves,
Let their own eyes perceive the results, 20
And drink the wrath of the Most High!—
What care they for their house after them 21
When their number of months has rushed by?
But who can teach knowledge to GOD, 22
When He is the judge of the highest?
This one dies in perfection of strength, 23
Reclining at ease, and in peace;
With his buckets o'erflowing with milk, 24
And with marrow to moisten his bones;—
That one dies with his soul full of grief, 25
And never with pleasure could eat.
Together they lie in the dust 26
And over them wallows the worm!
Yes! I know of what are your thoughts 27
And the libels you frame against me!
You ask, "Where the house of the prince 28
And the hall where he spread out his bed?"
Why not ask those who pass on the road, 29
On whose evidence you would rely?
That the bad escape times of distress, 30
And are led from the dangerous day;—
Who dare tell to his face of his ways? 31
Who repay to him what he has done?
He is carried away to his tomb 32
And a guard watches over his mound;
The clods of the valley are sweet,— 33
And after him all will proceed
As unnumbered before him have gone!
Then why do you comfort in vain 34
Since your reasonings result in a lie?

The Third Address of Eliphaz.

Eliphaz the Themanite, however, answered, and said: 22
Can a man be essential to GOD 2
As a man of skill may to his like?
Does your righteousness profit the Highest? 3
Does He gain by your course being straight?
For fear of you, will He debate, 4

Or with you will He go to a judge?
5 Now! Is not your wickedness great,
And your vices without any end?
6 For your brother you robbed of his pledge
And have stripped from the naked his rags;
7 You quenched not the weary with drink,
From the famishing held back his bread!
8 But the powerful—to him gave the land!
And the haughty-faced dwelt upon it!
9 You sent starving widows away,
And the arms of the fatherless broke!
10 So, therefore, around you are snares,
And terrors unlooked for confound!
11 And darkness that you cannot see;
And torrents of water o'erwhelm!
12 Is not GOD in the Heavens on high,
Looking over the heads of the stars?
13 But you may ask, "What can GOD know?
14 "Or distinguish behind the black gloom?
"Black clouds are around,—He sees not;—
"For He walks in the sphere of the skies!"
15 You keep to the very old path
Which the vilest of mortals have trod;
16 Who were snatched off before their full time,
Whose foundations were swept by a flood;
17 Who cried to GOD, "Get far away!"
And, "What gain is th' ALMIGHTY to us?"
18 "He fills up their houses with wealth."
(Begone your vile statements from me!)
19 No! The righteous look on and are glad,
And the virtuous laugh him to scorn;
20 "Our foeman," they cry, "is now wrecked,
And the fire will consume his remains."
21 Now make him your friend and have peace;
To you the results will be good.
22 Accept, now, the Law from His mouth,
And fasten His words on your heart.
23 To the Mighty Constructor return,
Depravity drive from your tent,
24 And throw your gold into the dust,
—Yes, your gold from the gravelly brooks,—
25 And let the Most High be your wealth,
And the glitter of silver to you!
26 For then the ALMIGHTY will love,
And your face you can lift up to GOD!
27 He will hear you whenever you pray
And He will accomplish your vows;
28 And He will effect your intent,
And the light will shine over your ways!
29 Though He humbles;—He can say, "Arise,"
When the eyes are cast down, then He saves.
30 Protecting the virtuous home,
Protecting your unsoiled hands!

The Seventh Reply of Job.

23 Job, however, replied, and said:
2 Very bitter my thought is to-day!
But His hand overpowers my groans.
3 Who will help to discover and find?
I would go to the place where He dwells,
4 Arranging before Him my cause,

And with reasonings filling my mouth.
I would learn the replies He would give,
And understand what He would say.
Would He fight me with powerful speech?
No! But He would be gentle with me,
For the honest can reason with Him;
So my cause would triumphantly win!—
Look! I go to the East; He is not!
To the West;—But I cannot perceive!
To the North, where He works,—But find not!
To the South, where He hides;—But unseen!
Yet He knows the course that I go.—
At the test I stand pure as gold;
I have fastened my feet in His steps,
Unwavering I kept to His path;
Not shirking the law of His lips,
In my breast I have stored His commands!
But HIM?—He is ONE!—Who can turn?
For what He desires, He does!
He will work out His objects with me;—
But how many are there with Him?
So, excluded His presence, I faint;
I reflect, and I tremble at Him!
For GOD has deprived me of heart,
Th' ALMIGHTY brought trouble to me.
Why was I not cut off ere the dark,
And before I was covered with gloom?

Since Times are not hid from th' ALMIGHTY,
Why know not His friends His fixed days?
For there are removers of landmarks,
There are robbers of flocks as they graze;
They drive from the orphans their ass,
The widow's ox take as a pledge;
The wretched they turn from their path,
Till the poor of the land herd in troops,
As wild asses go on the plains.
Their plunder begins at the dawn,
To seize for their followers food;
They reap in a field not their own,
And with violence pluck off the grapes;
The naked they leave without clothes
And without any cover from cold,
So they soak in the rain from the hills
And shelterless stick to the rock!
The infant they drag from the breast
And the clothes from the wretched as pledge,
Who without any covering go bare,
And who hungering carry their sheaves;
And who, in their barns, press the oil,
And tread out their wine,—but have thirst!
In the city the murdered may groan,
And the soul of the tortured may roar,
But GOD pays no heed to their prayer!
And others revolt from the light,—
Hate His ways nor will stay in His path.
The murderer detesting the light,
Who slaughters the wretched and poor,
And comes like a thief in the night.
The adulterer waits for the dark
When he thinks that no eye can observe,
And places a mask on his face.

16 With darkness he enters the home
He had marked for himself in the day,
That he dare not approach in the light,
17 Fearing dawn, as the shadow of death,
For it seems to his terrors like doom.
18 You say, "Swiftly he glides down a brook!
His lot will be cursed on the earth;
To his vineyard he never returns;—
19 As drought and heat steal the snow-streams,
So will the grave those who sin.
20 Reft of love, and devoured by worms
The Villain is always forgot;
And the wicked will break like a stick,
21 For they injure the wretch without child,
To the widows they never do good!"
22 Yet HE[1] strengthens the proud in his power,
Lifts him up when he thought not to live,
23 And gives to him confident strength,
Tho' His eyes can discover his ways.
24 They rise for their time; then depart;
And they curl up when perfectly ripe
And are cut like the ears of the corn!—
25 And if not,—let who will refute me
And fling to oblivion my speech?

The Third Address of Bildad.

25 So Bildad the Shuhite replied, and said:
2 Dominion and Terror are His,
Enforcing His nobles to peace!
3 And what man can number His troops?
And on whom does He not raise His light?
4 And what is man's goodness to GOD?
And who, born of a woman, is clean?—
5 The moon to His eyes does not shine
And the stars are not bright in His sight,
But man, the poor crawler, much less,
Adam's son, who is only a worm!

26[2] The Raphaim, themselves, were destroyed.
And rest themselves under the seas.
6 The Grave's people are naked to Him,
And Destruction possesses no cloak!
7 He spread out the Northern expanse,
And suspended the earth upon space!
8 He binds up the streams in His clouds,
But the clouds are not ruptured by them.
9 He covers the view of His throne,
And over it spreads a black cloud;
10 Puts a band on the face of the seas,
On the circuits of darkness and light.
11 He shakes the supports of the skies,
They tremble before His rebuke;
12 He raises the sea by His might,
And by His skill crushes its pride!
13 The skies are made sweet by His wind,

[1] NOTE.—That is, GOD does so. In the Hebrew writings the Creator is often referred to without naming, but is understood by force of the context.—F. F.

[2] NOTE.—Ch. 26, v. 5 to end, continues Bildad's speech, the first four verses being the beginning of Job's answer, misplaced by an ancient transcriber from Ch. 27, v. 2. This is the opinion of Mr. A. Elzas and other critics, and is undoubtedly correct.—F. F.

And His hand whirls the Serpent[1] along!
Look! Those are a part of His ways— 14
But of Him what a whisper we hear!
And His thundering voice who can stand?

The Eighth Reply of Job.

Job, however, answered, and said: 1[2]
To the helpless—what help do you bring. 2
Have you strengthened the arm without force?
To the ignorant what do you teach 3
Or help by the lot that you know?
From whom have you stolen your speech, 4
And whose thoughts are sent out thro' you?

GOD lives, tho' He turned from my plea. 27[3]
And th' ALMIGHTY, who bitters my soul!
So while ever breath lingers in me 3
And the spirit of GOD in my face,
No rubbish shall come from my lips 4
And my tongue shall not pour out deceit!
Curse me, if I justify you! 5
Till I die, I'll not turn from my right,
To my righteousness I will cling fast, 6
Nor the thought of my life be reproached!
Let my enemy be like the bad, 7
My opponent become like the vile!
For what hope has the rogue, tho' enriched, 8
When GOD is demanding his soul?
Will GOD hold back if he shrieks 9
When upon him the anguish has come?—
In th' ALMIGHTY he did not delight 10
Or call upon GOD at all times.
I could teach you the power of GOD 11
Nor conceal what is with the Most High;
But yourselves, all of you can see that;— 12
Then why do you babble such stuff?

The Third Address of Zophar.

(Zophar the Namathite, however, answered, and said): 13A
This is the lot of the wicked from GOD, 13[4]
And the scoundrel's fate from the Most High!
His children increase for the sword, 14
And his offspring are not filled with bread.
His descendants are buried by death, 15
And his widows will never lament!
If he heaps up the silver like dust 16
And piles up his clothing like clay,
He may pile, but the righteous will wear, 17

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[1] NOTE.—The constellation so named.—F. F.

[2] See note 2, p. 178.

[3] NOTE.—Ch. 27, v. 1. The first verse of Ch. 27, "And Job continued to take up his speech and said," is not part of the original text, for it breaks the sense. It has been added by some old copyist as an endeavour to lessen the gap made by the part of Bildad's speech erroneously inserted in Job's, from verses 5 to 14 of Ch. 26. I therefore relegate it to a note, and let the fiery flow of Job's address run on without interruption.—F. F.

[4] NOTE.—Verse 13. The reply of Zophar begins here, as the sense of the text up to the end of Ch. 27 shows, though by the error of some old transcribers it is made to appear as if uttered by Job, although the import of it is totally opposed to his line of argument, and to his style, and makes him stultify his previous contention—that we do not see the good invariably rewarded and successful in this world, nor the bad always punished; but with terrible frequency the contrary. I shall therefore restore the proper heading to this speech, as suggested by Mr. A. Elzas in his "Book of Job": Trübner and Co., London —F. F.

And the virtuous inherit his wealth.
18 He builds up his house like a moth,
Or a watchman erecting a hut,
19 He lies down without loss and is rich,—
When he opens his eyes, all is gone!
20 The terrors rush on him like streams,
He is ruined by thieves in the night.
21 The east wind will rise, and he flies,
And the whirlwind will sweep him from home—
22 It unsparingly sweeps upon him—
From its powerful blast he must fly:
23 After him it will clap with its hands
And whistle him out of his home!

28 But for silver there yet is a vein
And a place where they wash out the gold;
2 And iron is obtained from the dust,
And copper is smelted from stone;
3 A mine is sunk down to the dark
And its secrets are fully explored:
In the black rock and shadow of death
4 A shaft is sunk down to descend
Without any rests for the feet,
The men hanging on to a swing
5 Who bring from earth's bowels their bread;
Whose basement they tear up with fire,
6 Whose rocks are the sapphire's home.
In its dust is discovered the gold,
7 In places unknown to the hawk,
Untraced by the vulture's keen eye.
8 Wild beasts would not travel that road,
Nor the lion would venture to go!
9 Yet man lays his hand to the flint,
He breaks up the roots of the hill;
10 He hews out his drives in the rocks,
And his eye searches everything rare.
11 He stops off the trickeling streams,
And he brings out the hidden to light.
12 But wisdom's home where can he find,
Or where is the dwelling of sense?
13 Its origin man cannot know
Nor find in the land where we live.
14 Space answers, "With me it is not!"
And the Sea says, "It rests not in me!"
15 Nor for it can bullion be paid;
Nor payment in silver can buy!
16 Nor the gravelly nuggets be weighed,
Or the brightest of diamonds and gems.
17 Unequalled by jewels of gold,
And unmatched by the glittering stone;
18 Nor can onyx and crystal be named
Or wisdom be purchased by pearls!
19 The topaz of Kush equals not
And the chasings on gold cannot buy!
20 From where then can wisdom be got,
And where is the home of good sense,
21 If she hides from the eyes of all life,
And is hid from the birds of the skies?
22 Destruction and Death both declare,
We have heard of her fame with our ears! –
23 But GOD, only, has looked on her ways
And He alone knows of her home!

For He looks to the ends of the earth, 24
Observing all under the skies;
When He fixes the weight of the wind 25
And measures the seas with a rule!
When He makes a decree for the rain 26
And a way for the thunderous flash:
He sees her, and makes a decree, 27
Applies her, and also approves,
And proclaims to mankind, "Be assured,— 28
It is wisdom, to fear the Supreme;
And sense, to abandon the wrong!"

The Ninth Reply of Job.

But Job proceeded to take up his contention, and replied: 29
Who will make me as in former months, 2
As the times when GOD watched over me?
When His lamp brightly shone o'er my head, 3
And His light when I walked in the dark;
As I was in the days of my wealth, 4
When GOD counselled me in my tent;
And whilst the ALMIGHTY was mine, 5
And servants attended around;
When washing my footpath in cream, 6
When the rock poured me ponds full of oil.
When I went to the gate through the town, 7
When I spread out my seat in the square;
The children on seeing me hid, 8
And the elder men rose up and stood;
The princes broke off from their speech 9
And laid their hand over their mouth;
The voice of the nobles was still, 10
And their tongue was held close to its roof.
And when the ear heard me, it blest, 11
And the eye that looked on me approved;
For I rescued the wretch who appealed 12
And the destitute who had no help!
The perishing brought me their thanks, 13
And I gladdened the poor widow's heart.
In goodness I dressed, and was clothed, 14
I made justice my robe and my crown!
And I became eyes to the blind, 15
And I, also, was feet to the lame;
And a father I was to the poor, 16
And the cause of the friendless I searched.
I broke the jaw teeth of the vile, 17
And tore the prey out of their mouth!
So I thought I should die in my nest, 18
And add to my days like the sand!
That my roots would spread out to the streams, 19
And the dew drops would rest on my boughs;
And my honours be freshened for me, 20
And my bow keep its spring in my hand!
Then they waited to listen to me, 21
And were silent to hear my advice;
When I had spoke, no one replied, 22
And upon them my sentences dropped.
And they waited for me as for rain, 23
And opened their mouths as for showers.
If I laughed at them, did they believe? 24
They turned not from the smile on my face!
I chose their course, sitting as chief, 25

And I stood as commander of troops.
I encouraged them when they despaired!—
30 But they now are laughing at me
Who are lower in rank than myself,—
Whose fathers I would have disdained
To put with the dogs of my flocks!
2 What to me is the strength of their hands
Whose whole vigour has wasted away?
3 Gaunt with hunger and famine, they gnawed,
And raged yesterday in the wastes!
4 And plucking up cress in the bush
And the roots of the bracken for food!
5 They were chased away out of our midst;
They roared after them as after thieves;
6 They dwelt in the rents of ravines,
In holes in the dust, and in caves!
7 In the shelter of bushes they brayed,
And under the thorns they were wed!
8 Sons of tramps—yes, men with no name—
They were driven away from the land.
9 But I am become now their song,
And I am become their contempt!
10 They insult, and they wave me away,
And refrain not to spit in my face,
11 Since HE loosened my nerve and depressed,
In my presence they throw off the rein.
12 On the right a mob rise at my feet,
They point and heap insults on me.
13 They roughen my paths to annoy,
And do mischief that profits them not.
14 They come on, as though thro' a breach,
With roaring they roll themselves up;
Their terrors are turned upon me.
15 My nobility flies like the wind,
And my power has passed like a cloud.
16 My life now is poured out from me
And times of depression have seized;
17 My bones shoot within me at night,
And their gnawing will not let me rest;
18 My clothes must be stripped off by force,
I am galled by the band of my coat.
19 I am flung out, as tho' I were dirt,
And become like to ashes and dust!
20 I shout, but they answer me not,
I stand up. But they look not on me!
21 How fiercely upon me you turn
To desolate by your strong hand!
22 You lift me to ride on the wind
And melt me away in a mist!
23 For I know you will bring me to death,
To the home fixed for all who may live!
24 Yet He lays not His hand on my wreck
Though I should be glad of my end!—
25 I wept in their time of distress,
And troubled my mind for the poor.
26 Yet when I hoped good, evil came;
When hoping for light, came the gloom!
27 My bowels boil up and rest not;
I'm confronted by days of distress!
28 I am blackened, but not by the heat;
I rise in the public and roar;
29 I am come to be brother to snakes,

And mate with the daughters of woe!
My blackened skin peels off in strips, 30
And my bones are burnt up by the heat,
And my harp has become to me grief, 31
And my flute as the sobbing of tears!
Yet a treaty I made with my eyes 31
That I never would look on a maid;
Else what part could I have in HIGH GOD, 2
Or share in th' ALMIGHTY above?
Do not the depraved meet distress, 3
And to practise such vices estrange?
Would He not have looked on my ways, 4
And reckoned up every step?
Yet if I have walked with the vile 5
And my footsteps have run to seduce,
Let HIM weigh me in scales that are just; 6
Then GOD will acknowledge my truth!
If my eyes have turned towards that road, 7
And my heart has gone after my eyes,
And defilement has stuck to my hand,
Let me sow what another will eat, 8
And my crops be pulled up by the roots!
If my heart was seducing a wife, 9
If I watched at the door of my friend,
For another then let my wife grind, 10
And strangers be lying with her!
For that is a cowardly crime 11
And a wrong for the judges to brand,
And a fire, consuming to Hell, 12
Which would root up the whole I produced.
If I refused right to my slave, 13
Or my waitress, disputing with me,
Then what could I do when GOD rose, 14
And when He enquired, what say?
He formed them in the breast like myself, 15
And constructed alike in the womb.
If I turned from the plea of the poor, 16
Or the eyes of the widow made fail;
If I ate of my morsel alone, 17
And the orphan shared not of the same;
—Like a father I nourished his youth; 18
Her, I helped from my own mother's breast—
If I looked on a tramp without clothes, 19
Or the wretched without any cloak;
If his joints were not thankful to me 20
When warmed by the fleece of my sheep;
If I raised up my hand on the weak, 21
When I looked on my power in the Court;
Let my shoulder fall off from its blade, 22
And my arm at its socket be broke!
For the reverence of GOD was on me, 23
And I would not resist His decrees.
If my trust I have placed in my gold, 24
Or said, "I rely on my hoards";
If glad that my wealth was so great 25
And that treasure was found by my hand;
If I looked on the sun when it shone, 26
Or on the bright moon in her walk;
And in secret my heart was seduced, 27
And my hand I have kissed to her face,
That also I knew to be wrong,— 28
A denial of GOD the SUPREME!

29 If I joyed at the death of my foe,
If pleased when he met with distress,
30 Or gave up my palate to sin
By asking a curse on his life;
31 If the men of my tent ever said,
"Who will give us his meat in our need?"
32 No stranger lodged outside my court,
To the trav'ler my doors were unclosed;
33 Had I hidden, like Adam, my fault,
Concealing my sin in my breast,
34 As though I had fear of the crowd,
Dismayed by contempt of the mass,
And dare not go out of my door;
38[1] If my land has shrieked out against me
And its furrows together lament;
39 If I ate of its fruits without pay,
And sneered at its owner's demands,—
40 Let thistles spring up, and not wheat,
And instead of the barley, vile weeds!
35 Who will grant me to listen to me?
How I wish the ALMIGHTY would speak,
Or my enemy write in a book;
36 I could carry it then on my back,
I could place on my head as a wreath,
37 I could tell Him the tale of my steps,
I would go up to Him like a prince!

THE END OF THE SPEECHES OF JOB.

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32 Those three men then ceased to reply to Job, because he was righteous in his own eyes.
2 But the anger of Elihu-ben-Barakel, the Buzite, of the family of Ram, was inflamed by Job. His anger was inflamed, because he justified himself
3 instead of GOD. His anger was inflamed also against his three friends, because they had not found any explanation, but had declared Job wrong. Elihu, however, had waited
4 for their replies to Job, because they were older than himself. But when
5 Elihu perceived that there was no explauation in the mouths of those three men, his indignation was fired.
6 Consequently Elihu-ben-Barakel, the Buzite, replied and said:

In days I am young—you are old—
I, therefore, was trembling in fear
To declare my discoveries to you.
7 I said to myself, "Days should speak;
And numerous years should be wise."
8 Yet there is a spirit in a man,
And th' ALMIGHTY inspires with sense.
9 The greatest are not always wise
Nor the aged perceive what is right.
10 I now therefore say, listen to me,
I also my thoughts will declare.
11 Yet I waited to hear your discourse,
The thoughts of your minds and research,
12 And considered your reasons to Job;

[1] NOTE.—Ch. 31, verses 38 to 40 must be inserted between verses 34 and 35 of the common reading, as they have been misplaced by some ancient transcriber, and destroy the proper form of Job's sublime defence as they are now ordinarily printed.—F. F.

But none of you proved his words wrong.
So say not, "Though Wisdom we found 13
Only GOD can disprove him—not man."
Had he laid his discourse before me 14
I would not have replied with your words.
They are baffled and have no reply; 15
Their speeches have vanished from them;
I am waiting! But yet they speak not; 16
Though they stand up, they do not reply!—
So I answer, yes I, on my part, 17
I will my discoveries declare!
For I am filled full with my words, 18
My spirit distresses my breast;
My breast is like wine without vent, 19
Like skins newly filled it will burst;
I must speak, to be able to breathe, 20
I must open my mouth, and reply!
I fear not the face of a man, 21
And never will flatter mankind.
For flattery I never have learnt 22
Or my Maker would soon take me off!
And perhaps Job will hear my address 33
And attend to the whole of my speech; 2
For now I have opened my mouth
From my palate my tongue will speak out.
My true heart will reason and speak, 3
My utterance will gush from my lips.
I was made by the spirit of GOD— 4
Th' ALMIGHTY'S breath gave to me life.
Answer me now, if you can, 5
And before me now marshal your proofs.
See! I am before you for GOD— 6
Yet I am but formed out of clay
And my terrors can never affright, 7
Nor my might be a load upon you!
In my hearing you certainly spoke. 8
And the sound of your boasting I heard:
"I am pure!" "I am without sin!" 9
"I am clean!" and "No vices are mine!
Look! he hunts me to find out a fault, 10
He thinks about me as his foe,
He fastens my feet in the stocks, 11
He watches about all my paths!"
I reply, You are not right in this; 12
For, as GOD is superior to Man,
Why should you contend against Him 13
When He gives no account of His acts?
However, to some GOD does speak, 14
And to others, does He not reveal!

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1 NOTE.—Ch. 33. My version of the above removes the contradiction which verse 14 makes to verse 15, as it is rendered by the older translators. Elihu's contention is, that GOD *does* speak and reveal facts to men when He sees occasion; not that He *never* does, as the Authorized Version and others make him say.

Verses 13 and 14 in the Authorized Version read:

13 "Why dost thou strive against Him? for He giveth not account of any of His matters.

"For God speaketh once, yea twice, 14 *yet man* perceiveth it not."

Revised Version has:

"Why dost thou strive against Him? 13 For He giveth not account of any of His matters.

"For God speaketh once, yea twice, 14 though man regardeth it not."

Renan has:

"God speaks once to man;
Yea, twice! (but man does not listen)."

All these versions are feeble contradictions

15 By dreams and by visions at night,
When stupor has fallen on men,
In slumbers, when laid on their bed?
16 It is then He uncovers men's ears
And instructs them about the unseen,
17 To turn men away from their acts
And take away pride from the great;
18 To keep back his life from decay
And his soul from the ford of the Pit.
19 Or He lays him with pain on his bed,
And anguish contends with his bones,
20 And his life, it refuses its food,
And his body, the choicest of meat!
21 His flesh is consumed out of sight
And his bones that were hidden stick out;
22 While his body is nearly dissolved
And his soul is approaching the dead.
23 If an Angel is present with him,
Interceding, as one of the Friends,
24 To show to the man what is right,
Then He pities, and says, "Set him free,
I relieve from descent to decay!"
25 And his flesh is revived as in youth,
It returns as in childhood's estate;
26 Then he prays to his GOD who was kind
And looks on His face with delight,
And returns to his duties to man.
27 Then he sings to men, saying "I sinned,
And did wrong, but He punished me not,
28 But brought back from the ford of the Pit,
And revived me to look on the light."
29 Be sure that GOD acts like this,
More often than once with a man,
30 To turn back his life from the Pit,
To rejoice in existence in light!
31 Job! attentively listen to me;
Be silent! For more I would speak;
32 But if you can answer me, say—
For my wish is to justify you.
33 If not, why then listen to me,
Be still while I wisely will teach!

34 Then Elihu continued to speak and said
2 Attend, you Wise Men, to my speech,
You, Philosophers, listen to me!
3 About reasons the ear can decide,
As the palate the flavours of food.
4 We can choose out the right for ourselves
And distinguish within what is best.
5 Now Job has said;—"I have been right,
But GOD took the verdict from me!
6 Although I am right—should I lie?—
Without fault, I am tortured to death!"
7 Whoever of men is like Job,
Like water he swallows down sin,
8 Joins the path of pursuers of vice
And associates with profligate men?
9 For he says "That it profits not man

arising from ignorance of Hebrew diction and idiom of thought. I unravelled the epigram by reflection on its purport, not merely by a Lexicon. My diction is also far more forcible.—F. F.

To make himself pleasing to GOD."
But listen, you wise men, to me:
GOD could not be forced to do sin
Or th' ALMIGHTY to execute wrong;
But man's actions return on himself
And the tracks of a man find him out!
Most certainly GOD never wrongs,
The ALMIGHTY does not pervert right!
And who for Him organized earth?
Or who for Him fixed all the spheres?
If He called back the heart and the breath
And the life, to Himself, all would cease,—
All flesh would expire at once,
And man would return to the dust!
If you have understanding, hear this,
And attend to the sense of my words:
Could one who hates law ever rule?
And if right—would you charge him with wrong?
Would you say to a king, "You're a rogue?"
Or to princes, "What villains you are!"
Much less, to who favours not kings
Nor repulses the face of the poor;
For His hand has created them all.
On a sudden they die at midnight!
Men tremble and then pass away,
And the mighty fall down without strength.
For His eyes are on every man's paths,
And he looks upon all of their steps;
Nor darkness, nor shadow of death,
Can hide those who wallow in sin!
So He need not lay much on a man
To bring him to GOD to be judged.
He can suddenly ruin the great
And others set up in their stead
For He is aware of their acts,
And o'erthrows in a night, and they fall.
He strikes them, because they are bad,
In the place where their splendour appeared;
Because they turned off from His paths
And paid no respect to His ways.
So the weak sent their cry up to Him;—
And the shriek of the wretched He heard.
When He pacifies, who can disturb?
When He covers a face, who can reign?
Alike to a Nation or Man,
Preventing a vile man to rule,
Preventing a nation's distress!
This should make them exclaim to their GOD,
"I have sinned,—but I will not persist;
I see nothing,—so teach me yourself,
If wrong,—I will cease from my acts."
Should He reward you, as you choose
With what you dislike or would wish?
I think not.—But say what you think.
Men of sense will declare as I do,
And the wise men will listen to me.
Job has spoken beyond what he knows,
And his speeches have not had good sense.
I wish to see Job fairly tried,
Not turned out among wicked men,
Tho' rebellion he joined to his sins,
Clapped at us,—and heaped words up at GOD!

35 Elihu spoke again and said:
2 Think you this to be just that you said,—
"I myself am more righteous than GOD?"
3 For you asked, "Would it profit to you?
What gain I by freedom from sin?"
4 I, myself, will reply to your speech—
And to your friends as well as yourself.
5 Look up to the heavens, and see,
Watch the clouds that are far above you!
6 If sinful, what matter to Him;
How affect Him your many revolts?
7 If righteous—what give you to Him,
And what in your hand do you bring?
8 A man, like yourself, you may hurt;
And your justice may benefit man!
9 Under wrongs the oppressed may shriek,
And may groan from the might of the great;
10 But ask not, "Where is GOD who made me,
Allowing these tortures at night?
11 We know more than the beasts of the earth
And are wiser than birds of the sky;
12 We shriek, but He never replies
To the face of the tyrants themselves."
13 It is false, to say GOD does not hear,
And that the MOST HIGH replies not,
14 And more false that He does not see you!
He does justice, if you will but wait.
15 Does He, when His anger refrains,
Not recognise manifest crime?
16 Job opens his month like a fool—
Yes, with folly has loaded his speech!

36 Elihu consequently continued and said:
2 Wait for me, and I will reveal
The reasons I still have for GOD.
3 I will gather my teachings from far
And prove that my Maker is right;
4 For I certainly utter no lies;
Pure truth is presented to you.
5 GOD is mighty and does not neglect,
He is mighty in power of mind;
6 He does not encourage the bad,
But gives the afflicted their right.
7 From judges He takes not His eyes
Or from monarchs who sit on the throne!
Whom He sanctions, are mighty for aye;
8 But if they are fettered in chains
And bound in the cords of distress,
9 He is showing their conduct to them
And the faults that their pride has produced;
10 And uncovers their hearing to learn,
And tells them to turn from their sins.
11 If they listen to Him, and obey,
They complete with enjoyment their days
And end up their years in delight,
12 If they bear not, they pass like a dart,
And expire in their want of good sense!
13 But the wicked in heart heap up wrath;
When He binds them, it is not to save;
14 Their life goes to death in their youth,
For their life is among the depraved.
15 But He rescues the wronged from their woes,

And opens their ears by distress;
And from these present griefs He will lead 16
To a plain, unobstructed advance;
And rich food will be spread on your board!
But your thoughts are filled up with your wrongs, 17
Tho' reflection and thought should support.
Your rage should not lead to contempt, 18
When a great ransom could not redeem,
Nor your wealth would be able to save, 19
Nor all the exertions of strength;
Ah! do not desire that Night, 20
And the path to the Nations laid low!
To your folly you should not return, 21
For that you preferred to distress.
See, how lofty GOD is in His might, 22
For who can enlighten like Him?
And who for Him drew out his plans; 23
Who can say, "What you do is absurd?"
Think? You should exult in His works 24
Which men are accustomed to praise!
For all mankind see Him in them 25
And mortals regard from afar!
We know not how noble GOD is, 26
How unmeasured His number of years,
Who accumulates mist from the seas 27
And distributes the vapour in rain,
Which the storm clouds all scatter around, 28
Distilling abundance on man.
Ah! who understands the massed clouds 29
That carry His thunders within?
Look! He scatters about them His flash, 30
But their roots are concealed in the sea!
Yet He governs the Nations by them; 31
He gives by them plenty of food;
He places the flash on their bows 32
And directs it go to the mark,
And instructs it to show forth for Him 33
The wealth of His wrath on the vile!

My heart even trembles at this 37
And is leaping about in its home!
Hark! I hear the deep sound of His rage 2
And the roll that precedes His advance!
It advances beneath all the skies 3
And its flash to the wings of the earth!
And thunder's rough voice follows after 4
With a fierce irresistible roar.
To all who are hearing its sound
GOD thunders with wonderful voice, 5
Effecting great things and unknown;
For He says to the snow, "See the earth!" 6
And to rain-showers, "Pour out your strength!"
It is marked by the hand of all men, 7
That each one may know of His work.
The beasts then retire to their lairs 8
And roll themselves up in their dens.
The hot-blast comes up from the South, 9
And the cold-wind proceeds from the North.
The breath of GOD gives us the cold, 10
And the wide spreading waters congeal.
Then His splendour dispels the thick cloud 11
And the mists are dispersed by His light.

12 He revolves all the seasons by rule,
To accomplish the work He commands
On the face of the earth in its course.
13 In kindness He leads them along
To arrange for the tribes of His earth.
14 Stand up, Job, to listen to this,
And examine the wonders of GOD!
15 Know you all GOD'S process with them
When reflecting His light on the mists?
16 Do you know how He balances clouds
With wondrous perfection of skill?
17 Or what makes your clothing be warm
When the earth is depressed by South winds?
18 Did you, for Him, spread out the skies
That are formed like a glass to reflect?—
19 Then teach us how Him to address;
We know not—because we are dull!
20 And must He be told when I speak;
Is He ignorant when a man talks?
21 Why! we cannot now look on the light
When it glitters about in the clouds,
Tho' the passing wind sweeps them away!—
22 From the North a gold splendour proceeds—
There is terrible glory round GOD!
23 We cannot discuss the Most High!
Supreme in His Justice and Might—
Whose Goodness will never do wrong—
24 Men therefore should reverence Him—
He regards not the learned, ...

The Address of Jehovah.

38 Then JEHOVAH answered to Job out of the whirlwind, and said:
2 Who is this that obscures reflection
By speeches on what he knows not?
3 Like a hero now gird up your loins—
I will ask you, and you answer Me!
4 Where were you, when I founded the earth!
Inform! if you knew of My plan!
5 Who fixed its extent? Since you know!
Or who on it stretched out the line?
6 On what where its timberings laid;
Or who fixed its keystone on high?
7 When the stars of the morn sang together
And the sons of GOD shouted for joy?
8 When the sea was shut up within doors,
When it came with a rush from the womb,
9 When I gave it the fogs for a cloak,
And in darkness enwrapped it around;
10 And over it laid my decree,
And fixed it with bars and with doors,
11 And said, "So far you can come—
Nor advance—but there stay your proud waves!"
12 All your days have you governed the dawn,
Taught the morning to know her own place?
14[1] With her vesture of roseate bloom,
And draped in it as with a robe,
13 To seize on the wings of the earth,
And to drive off the bad from her face,

[1] NOTE.—Ch. 38, v. 14, should by the sense read after verse 12, and has been displaced by some old transcriber. There are various readings of the 14th verse.—F. F.

And to take from the wicked their light,[1] 15
And the arm they are lifting to wound?
Have you gone to the springs of the Sea— 16
Have you traversed the limits of Space—
Have Death's portals been opened to you— 17
Have you looked on the Gates of Despair?
Know you all that is done upon earth? 18
Explain—if you know of the whole!
Where is the road to the dwelling of Light, 19
And where is of Darkness the home?
Can you guide us as far as their bounds, 20
Do you know the paths to their house?
You know!—for then you were born! 21
And the number of your days is extreme!
Have you been to the countries of snow 22
And examined the treasure of hail
That I hoard for the time of distress, 23
For the day of encounter and war?
What path tread the rays of the Light 24
And how spread the winds over earth?
Who cut for the typhoon its course 25
And a road for the lightnings to shine?
Who pours rain on the land without men, 26
On the desert where no man resides;
To satiate the desert and waste 27
And to cause a green meadow to grow?
And who is the father of the rain? 28
And the drops of the dew, who begot?
From whose belly comes out the ice, 29
And the frost of the skies who has made;
When the waters congeal like a stone, 30
And it captures the face of the deep?
Did you fasten the Pleiades' chain? 31
Or scatter the Wandering-fool?[2]
Do you guide the Signs of the Seasons? 32
Or console the North Star and his sons?
Have you revealed Laws for the Skies, 33
Or settled the Laws of the Earth?
Can you lift up your voice to the clouds 34
And with water-floods cover yourself?
If you send lightnings out, will they go 35
And reply, "We are ready for you?"
Who leads out the meteors with skill, 36
Or gives to the comets their sight?
Who skilfully numbers the clouds, 37
Who pours out the skins of the skies,
When the dust is converted to mud, 38
And together the clods of earth stick?
Do you hunt for the lion his prey; 39
Or fill the young whelps of wild beasts,
When they lie cowering down in their dens, 40
And hide by themselves in their lairs?
Who prepares for the raven its food 41
When its young ones are shrieking aloud
And are worn out for want of their meat?

Mark the birth time of goats of the rock, 39
And watch the birth-throes of gazelles!

[1] NOTE.—Ch. 38, v. 15. "And to take from the wicked their light." That is, to take away darkness, which is the day (יוֹם, Heb. "day") of criminals, whose time of action is night.—F. F.

[2] NOTE.—Ch. 38, v. 31. Supposed to be the constellation called now Orion.—F. F.

2 And count the full period they breed,
And observe at the time they bring forth!
3 They contract, and their children leap out—
They cast all their sorrows away!
4 Their children are hardy and strong,
And run off to reside by themselves.
5 Who sent out the wild asses free?
From the zebra who loosened the chain?
6 Whose house I have fixed in the waste
And in the salt-marshes its home?
7 It laughs at the crowd of the town,
Regards not the call of the groom;
8 It feeds on the chance of the hills
And hunts after anything green!
9 Do you wish for the Reem as your slave?
Would he lodge at the side of your crib?
10 If you harness the Reem to your plough
Will he harrow the plain after you?
11 Will you trust him because he is strong
And abandon your earnings to him?
12 Or trust him that he will come back
And pile up your grain in your barn?
13 Would you trust the loud wing of the ostrich?—
On her pinions desiring to fly?
14 Who abandons her eggs on the earth,
And hatches them out on the dust;
15 And forgets that the footstep may crush
Or the beast of the pasture may break?
16 Who is hard to her young, as not hers,
And cares not if she labour in vain?
17 For GOD has withheld from her sense,
And gave her no mind to reflect;—
18 Yet when she has risen to run
She laughs at the rider and horse!
19 Did you give his strength to the horse?
Clothe his neck with the quivering mane?
20 And make him like a grasshopper leap—
And snort in his terrible pride?
21 He paws on the plain, and is glad;
With his vigour he charges in fight,
24[1] Eats the ground in his fierceness and rage,
Unrestrained at the sound of the horn;
25 At the blast of the trumpet he neighs
And snorts for the battle from far,
For the thundering captains and cheers!
22 He laughs undismayed at its woes,
Nor shrinks from the face of the sword,
23 Tho' on him the arrows may pour—
And the flash of the spear and the dart!
26 By your intellect do swallows fly,—
And spread out their wings for the South?
27 Does the eagle mount up at your word
And build up his nest on the peak,
28 And settle his home on the crag
And his foot on the ledge of a cliff,
29 From where he can spy out his prey,
Whence his eyes can perceive it from far;

[1] NOTE.—Ch. 39, v. 24. Verses 22 and 23 should come after verses 24 and 25, as they are the climax of the description, and have evidently been displaced by some old transcriber. This has been noted by former critics.—F. F.

His fledglings there suck up the blood, 30
And he is where the slain bodies lie!

The LORD also continued, and said: 40
Is the ALMIGHTY'S Appellant content? 2
Has the Critic of GOD a reply?

Then Job answered, and said: 3
I was foolish, what can I reply? 4
So my hand I lay over my mouth.
I spoke once;—but will not speak again. 5
Nay twice, but I will not repeat.

Jehovah's Second Address.

Again JEHOVAH answered Job out of the Whirlwind, and said: 6
Then gird up your waist like a man;— 7
I will ask you, and you instruct Me;—
How can you My judgments reverse;— 8
Convict Me and set yourself free?
Or is your arm equal to GOD'S, 9
And can your voice thunder like His?
Deck yourself now with glory and might 10
And clothe you in splendour and power;
Fling round you your anger and wrath 11
And examine the proud and o'erthrow!
Examine and humble the fierce, 12
Depressing the bad by their acts.
And hide them together in dust, 13
And blindfold their faces from light;—
And I, then, will congratulate you 14
That your right hand can rescue yourself!
See Behémoth, My work, like yourself 15
He feeds upon grass like an ox,
His power is placed in his loins, 16
And force in his obstinate breast;
Like a cedar he flashes his tail, 17
His thighs are a muscular plait,
His bones are as pieces of steel, 18
Like forgings of iron his frame:—
He is chief of the products of GOD;— 19
He who made, can destroy with His sword!
Then the mountains produce him his food, 20
Where all beasts of the field sport about;
Under willows he lies down to sleep, 21
In the shade of the reeds and the fens;
The willow trees' shade is his tent, 22
And the bush of the valley surrounds.
He fears not the furious flood! 23
He is calm, tho' streams rush in his face!
Who can catch him, when laid on the watch? 24
Or who run a rope through his nose?
Is Leviathan caught with a hook? 25
Can they tie down his tongue with a cord?
Or put a straw rope through his nose, 26
Or pierce through his jaws with a thorn?
Will he multiply pleadings to you, 27
Or address you in flattering words?
Will he write out a treaty with you 28
To be your perpetual slave?
Can you play with him, as with a bird, 29
Or put in a cage for your girls?
Can your friends make a feast off of him? 30
Or can he to merchants be sold?

31 Can you pierce with your prickling his skin,
Or his head with the spear used for fish?
32 Once touch him! you will not forget!
You never again will assail!

41 Why, to try for him would be in vain!
One drops, if but looking at him!
4 I will not relate of his limbs,
His courage, and power, and form!
5 Who dare open his mouth for a bit,
Or bring double bridle to him?
6 Who dare open the doors of his mouth
Surrounded with terrible teeth?
7 His back is the bosses of shields
Pressed close with the print of a seal,
8 Where everyone sticks to his mate,
And the wind cannot go in between!
9 For everyone holds in its place.
They grasp, and they cannot be split!
10 And when he is sneezing, light shines;
And his eyes are the eyelids of dawn!
11 And flashes come out of his mouth,
And sparkles of fire escape;
12 From his nostrils a vapour proceeds
Like flame from a furnace, or straw!
13 His breath is the burning of coals
And flames proceed out of his mouth!
14 His vigour sits down on his neck,
And terror precedes his advance!
15 The flakes of his flesh stick as one
So close that they cannot be moved!
16 His heart is as hard as a stone,—
Yes! as hard as the stone of a mill!
17 When he rises, the brave are dismayed;
They stagger, as tho' in the waves!
18 If the sword reach, it will not pierce him,
Nor the spear, or the stone, or the dart!
19 He fancies that iron is straw,
And the steel to be mere rotten wood!
20 No arrows can turn him to flight!
Sling-stones he converts into chaff!
21 He thinks that the club is a rush!
And laughs at the shake of a spear!
22 And his sharp-pointed claws are beneath,
Supporting his course on the mud!
23 He makes the deep boil like a pot
And embroiders the water with foam,
24 And after his passage it shines!
It seems that the depths have turned grey!
25 On the dust there is nowhere his match
Who was made so as not to feel fear!
26 He gazes on all that is great;—
He is king over all the wild beasts.

2[1] Who are you, who dare not arouse him,
Yet who dare resist Me to My face?
3 Who has worked for Me?—I will repay.
All under the heavens is Mine!

[1] NOTE.—Ch. 41. Verses 2 and 3 should come after verse 26 of this 41st chapter. As they are placed by some error of an old copier they break the sense of the address, and have no meaning. I therefore restore them to their original position at the end of the description of the Leviathan.

Then Job answered, and said: 42
I know that Your power is supreme, 2
And Your purpose can not be withstood!
Who am I? Who hid fact without thought, 3
And spoke what I never could know
Of acts that I understood not,
When I said, "Listen, and I will speak,— 4
I will question, and You must reply!"—
I had heard of You once by my ear, 5
But now I have seen with my eyes,
So I am convinced, and repent 6
On the dust and in ashes reclined.

7 Now it occurred that after JEHOVAH had addressed these discourses to Job, that JEHOVAH said to Eliphaz the Themanite, "My anger burns against you and your two friends, for you have not reasoned correctly about
8 Me, like My servant Job. So now choose for yourselves seven bullocks and seven rams, and go to my servant Job, and offer a sacrifice for yourselves, when My servant Job will pray for you,—for I will accept his presence,—so that I may not do any injury to you because you have not reasoned correctly about me, like my servant Job."
9 Consequently Eliphaz the Themanite, and Bildad the Shuhite, and Zophar the Namathite, went and did as the EVER-LIVING commanded them, and the EVER-LIVING accepted
10 the presence of Job. Then the EVER-LIVING removed the miseries of Job when he prayed for his friends, and the EVER-LIVING gave Job twice as
11 much as he had formerly. And his brothers and sisters came to him, with all his acquaintance, to congratulate him, and ate bread with him in his home, and condoled with him and comforted him over all the suffering that the LORD had laid upon him, and each of them gave him a lamb, and every one a ring of gold.

12 The EVER-LIVING thus blessed Job more than formerly, and he possessed fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and
13 a thousand she-asses. He also had
14 seven sons, and three daughters, and called the first of them Jemima, and the second Kezia, and the name of
15 the third was Karenhepuk, and in all the country none were found so beautiful as the daughters of Job. Their father gave them fortunes as well as to their brothers.
16 Job lived after this a hundred and forty years, and saw his sons, and grandsons, and great-grandsons of
17 the fourth generation. Then Job died, an old man, and satiated with years.

END OF THE BOOK OF JOB.

THE SONG OF SONGS.

BY SOLOMON.

Introductory Note by the Translator.

This beautiful poem seems to myself, and several competent critics, to be a Wedding Drama. I have, therefore, endeavoured in my translation to restore the actual dramatic in which Solomon wrote it, and I think by doing so the matchless beauty of the poe displayed as it has never previously been by any translator or commentator.—F. F.

Prelude.

(In a village.)

SHEPHERDESS.
Let him kiss me with his kissing mouth;—
For your love is sweeter than wine!

SHEPHERD.
Your breath is a charming perfume!

SHEPHERDESS.
Your fame is abroad;—that all the girls love you!

SHEPHERD.
Entice me!—I'll run after you!

(She runs off in spor

Act I. Scene I.

(In DAVID'S *Park Lodge. The* SHEPHERDESS *sings on being introduced to the other attendants in* DAVID'S *Park Palace.)*

SHEPHERDESS.
The King has brought to his home.

ATTENDANTS.
We are pleased and delighted with you!—
Your charms are more pleasant than wine;—
The Princes will love!

SHEPHERDESS *in reply.*
I am dusky but comely,
Jerusalem's girls!
Like pavilions of Kedar,
Like Solomon's tents;—
Oh! look not on me!
I am black!
The sun has embrowned me!
The sons of my mother were cruel to me,—
They set me to watch in the Vineyard,
So my own Vineyard I never could guard!

SCENE 2.

(*The* SHEPHERDESS *alone and in the* KING'S *Park thinking of her Shepherd lover.*) 7

(*Sings.*) Oh! tell me, you love of my soul,
Where you pasture?
Where your flocks lie at noon?
Why should I go wandering alone,
With my flock not alongside of yours?

(*Her lover who has come to see her replies from the bushes.*) 8

SHEPHERD *sings.*
If you do not know, oh! most charming of maids
Follow on by the track of the sheep,
And pasture your lambs
By the tents in the mead!

SCENE 3.

SOLOMON *walking in the Park sees and begins to court the* SHEPHERDESS.) 9

SOLOMON.
To the steeds in the Chariot of Pharaoh
I would compare you my girl!
Your cheeks are made charming with ringlets, 10
With corals your neck!
I will make for you girdles of gold, 11
With silver for clasps!

(SHEPHERDESS *in response replies with cross purposes, to evade* SOLOMON'S *flattery, pretending she has to go to* DAVID, *whom she is nursing.*)

SHEPHERDESS.
The King now returns from his stroll;— 12
I must run to attend him.

SOLOMON, *trying to retain her by further flatteries.*
My dear, you're a satchet of Myrrh 13
To be laid in my breast!
My dove, you're a cluster of roses, 14
In En-gedi's gardens!

(*The* SHEPHERDESS *leaves, and* SOLOMON *calls after her.*)

SOLOMON.
You are charming, my love, you are charming! 15
You have eyes like a dove!
You are charming, my love, you are charming!— 16
Let our roof be green leaves.
And the beams of our house fir-tree boughs, 17
And the Cypress our screen!

ACT 2. SCENE 1. 2

(*The* SHEPHERDESS *and her lover meet and talk.*)

SHEPHERDESS. 1
Am I your Rose of Sharon?—
Your Lily of the Valley?—

SHEPHERD. 1
Like a lily in thorns,—
Is my dear amongst maidens!

SHEPHERDESS.

3 Like an apple to trees of the forest,
Amongst lads is my lover!
I delight in his shade and sit down,
4 And his fruit,—it is sweet to my taste.
He has brought to his bower,
And his banner above me is love!
5 (*She sings.*) Refresh me with flagons,
With apples support me,
Because I am fainting with love!
6 Let his left hand be under my head,
And his right hand be clasped with mine!

(*The* SHEPHERD *sleeps, and the* SHEPHERDESS *says to the* CHORUS.)

7 I entreat you, Jerusalem's daughters,
By the deer and gazelles of the field,
Arouse not,—disturb not my love,
Until it may please him to wake.

SCENE 2.

(*A Park Lodge. The* SHEPHERDESS *at the window sees her lover in the distance, and exclaims to her companions.*)

8 Ah! that is the voice of my love,
Who comes tripping over the hills!
9 My lover is like a gazelle,
Or a fawn of the groves!

The CHORUS *of her Companions.*
Look! he is hiding behind our wall,
To the window he peeps!
Thro' the flowers spread over the lattice!

SHEPHERDESS *exclaims.*
10 My darling addresses and calls!

SHEPHERD, *hid amongst the rosebushes, sings.*
Arise my love, my fair, and come to me!—
Let me wander, sweet, with you;
11 For see the Winter is past,
The rain is over and gone
The flowers appear on the earth,
12 And the Time of the Singing of Birds is come,
And the voice of the Turtle is heard in our land!

2.

13 The fig-leaves are tanned by the sun,
And the bloom on the vines gives perfume,
Arise and come to me, my love!
My fair one,—let me come to you!

3.

14 My Dove's in a cleft of the rock,
In a precipice hid!
Allow me to list to your coos,
For your voice is a pleasure,
And to see you delights!

4.

15 Let us hunt little foxes together,
The bad foxes, who spoil our grapes,
And our blossoming vines?

SHEPHERDESS.
My lover is mine, and I am his? 16

SHEPHERD.
Let us graze amongst lilies,
Till the evening breeze comes,
Till the shadows depart! 17

SHEPHERDESS.
Come rest yourself, darling,
Like Gazelles and the Fawns of the groves,
On the Mountains of Bethar.

ACT 3. SCENE 1. 8

(*In Jerusalem. The* SHEPHERDESS *tells the* CHORUS *why she went out at night to seek her lover.*) 1

SHEPHERDESS.
On my bed I dreamt of him to-night,
He who is beloved of my soul;—
I sought him but I could not find;—
So I rose and am going about— 2
In the town, in the streets, and the squares,
I sought the beloved of my life,—
I sought him,—but I could not find;—
I met with the watch on their rounds, 3
I asked, "Have you seen my soul's love?"
Soon after I parted from them 4
I found the beloved of my life!—
I seized him,—would not let him go, 5
Till I brought to my own mother's home,—
To her chamber from whom I was born!
I charge you, Jerusalem's daughters,
By the hinds and gazelles of the field,
Not to waken or rouse up my love
Till it pleases himself.

SCENE 2.

(*In Jerusalem* SOLOMON *coming up from the country, and the* SHEPHERDESS *and her companions watching his advance.*)

SHEPHERDESS, *on the balcony.* 6
Who is that coming up from the meadows,
Like columns of smoke from the burning of myrrh?
With incense and sweets from afar?

CHORUS. 7
Why, that is Solomon's chariot,
With sixty brave warriors around!
Each one grasps his sword, 8
Every one knows to fight;
Each has sword on his thigh
Against dangers at night.

(*The* CHORUS *of girls discuss the appearance of the cavalcade and tell anecdotes of* SOLOMON *as he approaches.*) 9

1ST GIRL.
King Solomon made his chariot of Lebanon wood.
2ND GIRL.
Its pillars of silver are made, 10
3RD GIRL.
And its panels of gold!

4TH GIRL.
And its cushions are purple!
Its carpet is broidered with lace,
Made by Jerusalem's girls!

SCENE 3.

A CHORUS *of women who are going out to meet* SOLOMON *and his train, singing*

11 Come out, you daughters of Zion, to look
At King Solomon wearing the wreath
That his mother had woven for him,
For the day he was wed,—
For the day of the joy of his heart.

4 ACT 4. SCENE 1.

(*In the Palace Gardens on Lebanon.* SOLOMON *declaring his love for the* SHEPHERDESS *in a Serenade.*)

SOLOMON *sings.*
1 My Love, you are charming! yes, charming!
Your eyes 'neath your veil are like doves!
Your locks like a flock of the goats
That wander on hills of Gilad!
2 Your teeth like a flock of shorn sheep,
All perfect without a defect;
3 Your ruby lips are like a cord,
And your talk a delight!
Your cheeks are love-apples concealed by your veil;
4 Your neck like the tower of David
Built up as a place of defence,—
A thousand of bucklers defend it—
All shields of the bravest of men!
5 Your breasts like two fawns
The twins of Gazelles,
That pasture among the fair lilies!

2.

6 At the cool of the day when the shadows extend,
Come out, walk with me on the Mountains of Myrrh,
And the Highlands of Spice,
7 For, my darling, you everywhere charm,—
In you there is not a defect.

3.

8 Go with me from Lebanon, darling,
Go with me from Lebanon!
Go with me to look from the top of Amanah,
From the summit of Shenir and Hermon,
From the homes of the lions,
And hills of the leopards!

4.

9 You embolden my heart,
My Darling, my Perfect!
From a glance of your eyes I am bold!
From a bend of your neck!
10 How delightful to love you,
My Darling, my Perfect!

5.

To love you is more pleasant than wine;
And your sweetness is more than perfumes!
11 Your lips distil odours, my Perfect,
Honey and butter are under your tongue!—

And the scent of your robes is like Lebanon's breath!—
But a garden enclosed is my Darling, my Perfect; 12
A fountain barred up from the sight by a wall!
Your glance is a peach grove with excellent fruit, 13
Like the fruit of the Nard!
Nard, saffron, and cinnamon sticks, 14
With all Lebanon's Woods,
Myrrh and sandal, with all the best sweets;
A Spring in a garden;— 15
A Fount of the Water of Life,
And like Lebanon's brooks!

Scene 2.

(*The* Shepherd *hid in the garden amongst the rosebushes begins to plead also with the* Shepherdess. *Sings.*)

Shepherd.
Arise North wind, or come from the South, 16
O! blow on my Garden, pour out its perfumes!

(*The* Shepherdess *replies to him from her bower.*) 5

Shepherdess *sings.*
Come in, my love, to my Garden;— 1
I will gather my myrrh and my balm,
I will feed you with honey,
Of my milk and my wine you shall drink;
Come, dearest, eat of my butter,
Come, drink and be drunken with love!

Shepherd, *in ecstasy at the gate.* 2
Do I sleep? Yet my heart is awake;
At the voice of my darling it beats!
Open, my Darling, my Love,
My Dove, my Most Perfect!—
My head is all sopping with dew,
My locks with the drops of the night!

Shepherdess
I have put off my clothing!— 3
Why dress me again?
My feet have been washed!—
Can I soil them again?
(*The* Shepherdess *soliloquizes.*)
My love puts his hand to the latch, 4
And my breast sighs for him!

Scene 3.

(*The* Shepherdess *arising to open the door finds her lover has gone upon her refusal, so she goes out to seek him, and is apprehended by the Police; when she appeals to the* Chorus *to help her.*)

Shepherdess *to the* Chorus.
I rose up to let in my love,— 5
And my hands were all dripping with myrrh,
And my fingers gave off their perfume
On the key of the lock;—
I opened the door to my love, 6
But my darling had gone!
My soul ran to find, it sought to speak to him,
But it found him not!
I called!—But he did not reply!

7 They found me, the watchmen patrolling the Town
They struck me! They bruised me!
They tore off my veil!
The Guards of the wall!
8 I entreat you, Jerusalem's daughters,
If you meet with my lover, you tell him,
That I am afflicted for love!

9 THE CHORUS, *replying to her, ask*—
What is your Lover, more than other lovers?
Oh! fairest of women!
What is your Lover, more than other lovers?
That you put us on oath?

10 SHEPHERDESS.
My Lover is handsome and ruddy,
More distinguished than many.
11 His head is fine gold,
His bushy curls black as a raven;
12 His eyes are like dove's on the banks of the brook,
Washed milk white, as they sit on the brim!
13 His cheeks are like beds of sweet flowers,
That grow up in rows,
His lips are like lilies diffusing perfume,
14 His hands ringed with gold set with topaz!
His breast made of ivory, with sapphires adorned,
15 His legs marble columns on bases of gold;—
His appearance like Lebanon,
As grand as its Cedars!—
16 His speech is most lovely and all one could wish!—
That is my Lover,—and that is my darling,—
Jerusalem's daughters!

6 1 THE CHORUS *reply*.
Where has your lover gone,
O! Fairest of women?
Where wanders your lover?—
We will seek him with you!
(*They go to seek him, and follow her.*)

SHEPHERDESS *suddenly exclaims*—
2 My love has gone down to his field,
To the sweet smelling hedge-rows,
To the pastures enclosed, and is gathering lilies

SCENE 4.

3 (*The* CHORUS *and* SHEPHERDESS *finding the* SHEPHERD *in the Fields, she runs up to him, exclaiming:*)

SHEPHERDESS.
I am my lover's,—my lover is mine!—
He strolls amongst lilies.

SHEPHERD.
4 My darling charms me like delight;
Like Jerusalem's prospect;—
I tremble like flags!
5 Turn from me your eyes, they o'erwhelm me!
Your locks are like goat flocks that wander in Gilad;
6 Your teeth are like ewes that come up from the washing;—
Each with its twin, and none wanting!
7 Your cheeks under your veil, are love-apples!—

There may be sixty Queens, with their seventy attendants, 8
And maids without number;—
But my Dove is the one, that is perfect, 9
She is the one of her mother;
The best of her daughters,
Girls see her and bless her;—
The Queens and attendants all praise her!

ACT 5. SCENE 1.

(DAVID'S *Villa.* SOLOMON *walking in the Nut Grove of the Villa on the Lebanon, sees the* SHEPHERDESS.)

SOLOMON.
Who is this that bursts out like the Dawn? 10
And fair as the silvery Moon?—
Like the Sun on a fluttering flag?

SHEPHERDESS *replies.* 11
I came down to the Garden of Nuts,
To look at the plants in the vale,
To see if the vines were in bloom,
Or the Love-apples flowered.—
I knew not, by my life, I should meet, 12
In my walk with my Prince.

(*She turns away and retires towards her duties in nursing* DAVID. 7
SOLOMON *calls to entreat her to come back.*)

SOLOMON.
Why offended?—Return to me! Return! 1
Return to me! Return!—Let me see you!

SCENE 2.

(*While he calls back the offended* SHEPHERDESS, *a* MAHANAMI DANCING GIRL *of the Court pertly demands of* SOLOMON:)

DANCING GIRL.
Why should you look at that sulker,
More than at a Mahanami Dancer?

(SOLOMON *in irritation replies to her with satirical insult.*)

SOLOMON.
How fine your steps are in your slippers! 2
Smart girl! The edge of your skirts is like lace,—
And made by the hand of the skilful!
Your belt is a bowl not deficient in drink; 3
Is your waist a field of ripe corn, and encircled with lilies?
Are your two breasts like two fawns,—twin gazelles? 4
Is your neck like an ivory tower? 5
Your eyes like the lakelets of Bethlem,
By the Gate of Bath-rabbim?
Is your nose like to Lebanon's tower,
That looks on the North to Damask?
Is your head fixed on you like Carmel, 6
With the plaits from your hair hanging down?—
And a Monarch involved in their twists?—

SCENE 3.

(SOLOMON *leaving his satirizing of the* DANCING GIRL, *turns and looks after the retiring* SHEPHERDESS, *and soliloquizes.*)

SOLOMON.
Why are you so charming and pleasant?— 7
I love her, involved in delights,—
Your stature is like to a Palm, 8

And your breasts like to clusters of grapes.
9 I declare I could climb up that Palm,—
I would hang by its thorns,
For there are your grape-cluster breasts,
And your breath like perfume!
10 And your mind like the beautiful wine,
That comes to the truly in love,
And moistens their lips in their sleep!

11 (*The* SHEPHERDESS *hearing him speaking, turns and replies in remonstrance.*)

SHEPHERDESS.
I am for my lover, and he longs for me.

12 (SOLOMON *answers her in rapture; trying to induce her to forget her rustic lover, he offers to become a peasant and her equal, and lodge in a village farm.*)

SOLOMON.
Come, darling, come to the meads!
We can sit in the bowers,
13 And lodge with the farmers!
Can watch the Vines blossom,—
The flowers unfolding,
Or the bright peaches flourish:—
And there I will give you my love!

(*The* SHEPHERDESS *refuses and departs.*)

ACT 6. SCENE 1.

(*The* SHEPHERD *and* SHEPHERDESS *in their native village, are prattling together in the delight of their meeting.*)

SHEPHERD.
14 The Love-apples give out their scent,
And over our doors are new flowers,
And the old ones, my love, that I treasured for you!

8 THE SHEPHERDESS *replies to him lovingly—*
1 Who will make you my brother,
That sucked at my own mother's breasts?
When I met in the street I could kiss you,—
And they could cry shame if I did!
2 I would lead you to my mother's home,
She would tell me to serve you with grapes,
And to mingle the pomegranate's spice!
3 His left should be clasped round my head,
And his right hand be folded in mine!

(*The* SHEPHERD *falls asleep, and the* SHEPHERDESS *then addresses the* CHORUS.

SHEPHERDESS.
4 I ask you, Jerusalem's girls,—
Not to wake, or arouse up my love,
Till it pleases himself!

(*A period of time is supposed to elapse.*

SCENE 2.

(*In the Village. A cavalcade is seen advancing and the Chorus of Villagers ask each other in astonishment what it means.*)

CHORUS.
5 Who is she coming up from the Pasture,
With her Guardian Companion?

(*The Chorus of Villagers dance as they watch the cavalcade approach the farm.*)

SCENE 3.

(*The Orchard of the farm where the* SHEPHERDESS *was born.* SOLOMON, *taking her from the attendant lady, leads her to her mother, and, addressing the* SHEPHERDESS, *says :*)

SOLOMON.

I have brought you to the Orchard,
To the place of your mother who bore ;
The place where she nursed you a child !
Place ME like a seal on your heart,
Like a brace on your arm ;
For Love is as strong as is Death,—
And Jealousy hard as the Grave.
Its flashes are flashes of fire,—
It fiercely inflames !—
(SOLOMON *breaks off in grief.*)

(*The* OLD MOTHER, *to assuage his grief, says :*)

MOTHER.

Many waters can never quench love !—
Nor can the torrents sweep off !—
If man gave the whole wealth of his house,
To buy Love,—it would all be despised !

SCENE 4.

(*The* SHEPHERDESS'S *two brothers seated outside the Orchard and discussing a future sale of their beautiful sister to some rich man say :*)

1ST BROTHER.

We have a nice little sister !

2ND BROTHER.

But she has no breasts !

1ST BROTHER.

What shall we do with our sister,
At the time when her growth is complete ?

2ND BROTHER.

If she is as hard as a wall
We will build on her turrets of silver ;—
But if a swing-door,—
Will deck her with panels of cedar !

SCENE 5.

(*The* SHEPHERDESS, *who has overheard them, comes on the scene with her lover, the* SHEPHERD, *and contemptuously exclaims to the two mercenary clowns, pointing to her lover :*)

SHEPHERDESS.

I am a Wall !—And have breasts !
Like two strong towers I shall be in his eyes,
Who secures my place !—
Solomon's farm is Bal-hamon,—
Give that farm to its tenants !
Each brings a thousand in silver as rent,—
My farm is myself,—to be plain,—
For you, Solomon,—there is the thousand ;—
To the tenants two hundred for rents !

(SOLOMON *giving the* SHEPHERDESS *to her lover replies :*)—

SOLOMON.

You are married, fair dweller in Gardens ;—
Your companions can hear ;
I, Myself, have proclaimed it !
Go away with your love, and be like a Gazelle,
Or the Fawn of the Deer, on the sweet-scented hills !

THE END OF THE SONG OF SONGS.

THE BOOK OF RUTH.

Naomi goes to Moab.

1 IT was in the time when the Judges
Ruled, that there came a famine
in the land, and a man of Beth-lehem-
judah went to stay in the plains of
Moab, with his wife and two sons.
2 The man's name was Elimelekh, and
his wife's name Naomi, and the names
of his two sons were Mahlon and
Khilion, Ephrathites of Beth-lehem-
judah. These went to the plain of
Moab and remained there.
3 Elimelekh, the husband of Naomi
died, however, and left her with her
4 two sons, who took Moabitesses as
wives for themselves; the name of
one was Orpah, and of the other Ruth,
5 and they resided there ten years. Both
of them then died,—Mahlon and Khi-
lion,—so the woman was deprived of
6 her two sons and her husband. She
consequently arose with her daugh-
ters-in-law, and left the plain of Moab,
for she had heard, in the plain of
Moab, that the EVER-LIVING had
visited His people, and given them
7 bread. So she went out of the village
where she had stayed, and her two
daughters-in-law with her, and pro-
ceeded on her journey to return to the
8 land of Judah. Naomi, however, said
to her two daughters-in-law,
"Go! return each of you to her
mother's home. May the EVER-
LIVING show you the kindness that
you showed to the dead, and to me!
9 May the EVER-LIVING grant you to
find happiness, each in the home of
her Husband." Then she kissed them,
and lifted up her voice and wept.
10 But they replied to her, "Why
should we not go back with you to
your own people?"
11 Naomi, however, answered, "Turn
back, my girls!—Why should you go
with me? Are there any sons in my
breast, who could become husbands
12 to you? Go back, my girls, therefore,
for I am too old to have a husband!
Even if I should say I hope for one,—if
I should have a husband to-night, and
13 sons should be born to me, would
you separate yourselves until the
were grown up? Would you remai
without having a man?—No! m
girls. Altho' it is more bitter for m
than for you;—for the hand of th
LORD has come upon me!"
Then they lifted up their voices an
wept again; and Orpah kissed he
mother-in-law,—but Ruth clung t
her! But she said, "Look! retur
with your sister-in-law to her peopl
and her GOD,—turn back after you
sister-in-law."
Ruth, however, answered, "Do nc
entreat me to leave you, or to tur
back from you. For wherever you g
I will go; and where you lodge, I wi
lodge; your people shall be my peopl
and your GOD my GOD! Whereve
you die I will die; and there I will b
buried!—The EVER-LIVING do this t
me, and more than this,—if anythin
but death shall part between me an
you!"
When she saw that she was decide
to go with her, she ceased to persuad
her, and both of them went to travel t
Beth-lehem; and when they arrive
at Beth-lehem, the village was excite
about them, and they asked, "Is nc
this Naomi?"
But she replied, "Call me nc
Naomi(Pleasantness),for the Almigh
has dealt very bitterly with me!
went away full, and the EVER-LIVIN
has returned me empty!—Why shoul
you call me Pleasantness when th
LORD has spoken against me, and th
ALMIGHTY wronged me?" So Naom
returned and her daughter-in-la
Ruth, the Moabitess with her, whe
she came back from the plain of Moal
and came to Beth-lehem, at the begi
ning of the barley harvest.

Boaz meets Ruth Gleaning.

But Naomi had a relative of he
husband, a very rich man, of th
family of Elimelekh, whose name wa
Boaz. And Ruth, the Moabitess, onc
said to Naomi, "I will go out int
the field, and glean amongst th

sheaves, after whoever I may, in whose eyes I find kindness." And she replied, "Go my girl."

3 So she went, and came, and gleaned in the field after the reapers, and she happened to alight on that part of the plain belonging to Boaz, of the family
4 of Elimelekh! And Boaz also came out from Beth-lehem, and said to the reapers, "The EVER-LIVING be with you!" and they replied to him, "The EVER-LIVING bless you!"
5 Then Boaz asked his Steward whom he had appointed over the reapers, "Whose girl is this?"
6 And the foreman of the reapers replied, and said, "She is a Moabitess, who resided with Naomi in the plain
7 of Moab, and she asked, 'May I glean, please,—and gather after the reapers among the sheaves?' So she came, and has gleaned since this morning till now,—except that she returned a while to her home."
8 Then Boaz said to Ruth, "Do you not hear my child? Go not to another part of the plain, nor retire from here, but keep along with my
9 own girls. Watch for the field where they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty go to the buckets and drink what the young men have drawn."
10 Then she inclined her face, and bowed earthward, and asked him, "Why have I found favour in your eyes? for you to attend to me, when I am a foreigner?"
11 But Boaz replied and asked her, "Tell me all that you have done for your mother-in-law, after the death of your husband,—when you abandoned your father and mother, and country to go, and travel to a people whom you did not know formerly?
12 May the EVER-LIVING reward your act! And may the EVER-LIVING GOD of Israel pay you well, since you came to shelter under his canopy!"
13 And she answered, "I have found favour in your sight, sir,—for you have comforted me. And you have spoken to the heart of your servant, altho' I am not one of your servants."
14 Then Boaz said to her;—"At dinner time go along with them and eat of the food, and dip your morsel in the wine."

So she sat beside the reapers, and he handed her oatcake, and she ate, and was satisfied, and left some of it! Then she arose to glean, and 15
Boaz ordered his men saying;

"Let her even glean amongst the stalks, and do not insult her. And 16
also pull some out from the sheaves and drop, that she may glean it, and find no fault with her":

She consequently gleaned in the 17
field till dusk, and beat out what she had gleaned, and it was an Ephah of barley. Then she took it up, and 18
went to the village, and showed her mother-in-law what she had gleaned. Then she brought out, and gave to her what she had left after herself had dined.

Her mother-in-law consequently 19
asked her, "Where have you gleaned to-day, and what have you done? May whoever noticed you be blest!"

So she informed her mother-in-law who had done it for her, and she said, "The name of the man who was kind to me to-day is Boaz!"

Then Naomi exclaimed, "May he 20
be completely blest by the EVER-LIVING for he has not ceased his kindness to the living or to the dead!"
—Naomi also said to her, "That man is related to us,—he can restore us!"

Then Ruth the Moabitess added, 21
"Yes! For he also said to me, 'You must keep with my servants to the end of the whole harvest that I have!'"

Naomi then replied to Ruth, "That 22
is right, my girl!—so go along with his girls, and let no one find you in another field."

So she kept with the girls of Boaz 23
to glean until the end of the barley harvest, and wheat harvest, and resided with her mother-in-law.

Naomi determines to marry Ruth to Boaz.

Then her mother-in-law Naomi 3
said to her,—"My girl, ought I not to seek a resting place for you, that may benefit you? So, now, is there 2
not Boaz, our relative, with whose girls you have been?—Look,—he is winnowing the barley at his barn to-night, therefore bathe yourself, and 3
tidy, and put your cloak on you, and go down to the barn. But do not let the man know of you until he is full of victuals and drink. But when he 4
lies down, then ascertain the apartment where he reclines, and go and uncover his feet and lie down,—when he will tell you what to do."

5 And she answered, "All that you
have said I will do."
6 So she went down to the barn,
and did all that her mother-in-law
ordered.
7 And Boaz ate and drank and re-
joiced his heart;—then went to lie
down in the lodge of the grainery,
when she came quietly and uncovered
8 his feet and lay down. And it hap-
pened at midnight, that the man was
startled, and turned over, and found
9 a woman lying beside him!—and
asked, "Who are you?" When she
replied, "I am Ruth, your servant.
Therefore spread your cloak over your
servant, for you are the Restorer!"[1]
10 And he replied, "The EVER-LIVING
bless you, my girl!—You have given
more kindness at the last than at the
first! For you have not gone after
young fellows, whether poor or rich!
11 But now, my girl, do not be afraid;
all that you have asked me, I will do
for you; for all the Circle of my
people know you are a virtuous
12 woman. But now for the fact;—I
am a near relative myself; yet there
is a nearer Redemptor than I.—
13 Stay here to-night, and when the
morning comes, if he will redeem for
you, good. But if he is not pleased
to redeem your property, then I
myself will redeem it for you. Lie
with me till morning."
14 She consequently lay along with
him until morning, but got up before
one could distinguish his companion.
And he said to her, "Do not let it be
known that a woman came to the
barn."
15 He also said, "Bring the wrapper
that was on you, and hold it." So
she held it, and he measured six
measures, and lifted it on to her, and
16 she went to the village, and came to
her mother-in-law, who asked her
"What do you bring, my girl?"
When she reported all that the man
17 did to her, and said, "He gave me
these six measures of barley, for," he
said, "you shall not go empty to
your mother-in-law."
18 And she replied, "Be quiet, my
girl; wait until you know what will
happen;—for the man will not rest
to-day till he has finished the affair."

[1] NOTE.—Ch. 3, v. 9. "THE RESTORER," the next of kin to her husband, who by Hebrew Law was obliged to marry her and redeem her late husband's estate if mortgaged, as this seems to have been.—F. F.

Boaz Publicly states he will Redeem Ruth's Estate.

Boaz, however, went up to the Gate 4
and sat there. And saw the nearer
relative, of whom Boaz had spoken,
pass, and exclaimed, "Come here!
Sit down here,—you, sir!" So he
turned and sat down.
Then he summoned Ten of the 2
Elders of the village, and said, "Sit
here!" And they sat down. When 3
he said to the redemptor;—"There
is that part of our Estate, what
belonged to Elimelekh, that Naomi,
who has resided in the plain of Moab
wishes to sell, so I have spoken 4
openly to your ears to advise you to
buy it, in the presence of these men,
and before the elders of my people.
If you wish to redeem it,—redeem it.
But if you will not redeem it, inform
me; for there is no one to redeem it
except yourself,—and I am after you."
And he replied, "I will redeem it!"
But Boaz answered;—"On the day 5
that you purchase the estate from the
hand of Naomi, you must buy it also
from Ruth the Moabitess, the wife of
the dead man, to raise up a name for
the dead on the property!"
Then the next of kin said;—"I am 6
not able to purchase it by myself, lest
I should injure my own property.
You can purchase my right for your-
self;—for I am unable to claim it."
Now this was the custom in Israel 7
about purchases and about transfers,
to confirm any event,—a man took off
his shoe and gave it to his friend;—
and that was an attestation in Israel.
So when the next of kin said to Boaz, 8
"Buy it for yourself," he slipped off
his shoe, and Boaz said to the Elders, 9
and to all the people, "You are
witnesses to-day that I have bought
all that belonged to Elimelekh, and
the whole that belonged to Khilion
and Mahlon, from the hand of Naomi?
And also Ruth, the Moabitess, the 10
wife of Mahlon, I have bought for
myself as a wife to raise up a name
for the dead upon his estate, so that
the name of the dead may not be cut
off from the gate of his Home:—As
you witness to-day!"
When all the people at the Gate 11
and the Elders replied, "We are
witnesses!—The EVER-LIVING grant
that the wife who comes to your
house may be like Rachel and Leah,
which two built up the house of

Israel, and make wealth in Ephrathah, and a celebrated name, in Beth-lehem.
12 And may your house be like the house of Pharez, whom Thamar bore to Judah. So may the heir be whom the LORD may give you from this young woman."
13 Then Boaz took Ruth the Moabitess, and she became his wife, and he went to her, and the EVER-LIVING gave her conception, and she bore a son.
14 Then the women said to Naomi, "Thank the EVER-LIVING who has not left you to-day without a relative! So let his name be celebrated in
15 Israel! For he has been to you a restorer of life, and a supporter of your old age, on account of your daughter-in-law who loves you, who is better to you than seven sons."
Naomi also took the lad and laid 16
him on her lap, and was a nurse to
him, and her woman friends collected 17
to her and said, "There is a son born
for Naomi," and chose Obed [1] for his
name. He was the ancestor of Jessai,
the father of David.
And this was the pedigree from 18
Pharez;—Pharez begat Hezron; and 19
Hezron begat Ram; and Ram begat
Amminadab; and Amminadab begat 20
Nahshon; and Nahshon begat Sal-
mon; and Salmon begat Boaz; and 21
Boaz begat Obed; and Obed begat 22
Jessai; and Jessai begat David.

[1] NOTE.—V. 17. Obed; "Serving for."

END OF THE BOOK OF RUTH.

THE LAMENTATIONS OF JEREMIAH.

LAMENT 1

Zion's Ruin.

STANZA 1.

1 Why sits the populous City in solitude?
The Great among Nations become like a widow?
The Princess of Countries reduced to pay tribute,—
2 And weeps in the night, with the tears on her cheeks?—
There is none to give comfort, of all that have loved her,—
Her friends all deceived her, they were to her traitors!

STANZA 2.

3 Judah is captive to grief and hard slavery;
She dwells with the heathen and cannot find rest;
All her lovers look at her enclosed by besiegers.
4 Zion's streets mourn, for none come up to worship;
All her gateways are empty, her Priesthood is sobbing;
Her maids are afflicted, herself in distress!

STANZA 3.

5 Her foes are supreme and her enemies prosper!—
For the LORD has distressed her for manifold sins.
Her children march captives before their tormentors!—
6 All beauty has gone from the daughter of Zion.
Her princes are wild deer who cannot find pasture,—
They run without strength from the face of the hunter.

STANZA 4.

7 Jerusalem thinks in her misery and wandering,
Of all pleasures that were in the preceding times,
Ere her weak people fell to the hand of a rival,—
And tormentors look on her, and laugh at her capture.

STANZA 5.

8 Jerusalem sinned,—sinned,—so goes into exile;
All who honoured, despise her, from seeing her stripped;—
Therefore she is sobbing, and turns herself lingering,
9 She defiled all her garments, nor thought not of results,
And falls in her sorrows with no one to cheer her.
"Look, LORD, on my griefs, for my enemy prospers;"—

STANZA 6.

10 How her tyrant has laid hands on all her delights!
She sees that the Heathen have entered her Temple,—
Tho' you ordered them never to enter Your court!
11 All her people are moaning and begging their bread;
Give their treasures for food to sustain them in life!
"Look, O LORD, and assist, for I have become faint."

STANZA 7.

"Is it nothing to you who pass by on the road?— 12
Look and see!—Is there sorrow that equals my anguish?
Whose wound the LORD galled in the day of His wrath?
From above He sent fire on my bones and reduced them; 13
Spread a net for my feet and threw down on my back;
I was given to wasting and sickness all day.

STANZA 8.

"His hand has wreathed and locked my sin's yoke on my neck, 14
My strength fails;—the LORD gives to unbearable hands,—
All my heroes the LORD has destroyed in my breast; 15
He summoned a meeting to break all my warriors!
The LORD treads in a press the young daughters of Judah!—
For these I am weeping, my eyes flow with water,— 16
For the comfort is gone that refreshened my life,—
For my children were lost, when the enemy won!"

STANZA 9.

Zion spreads out her hands, but yet none give her comfort; 17
And the LORD has arranged Jacob's tyrants around!
Amongst them Jerusalem comes to be flouted,—
"Yet JEHOVAH is right! I rejected His orders!— 18
Hear, now, all the Nations, and look on my woes,—
For my girls and my boys are all taken as slaves!

STANZA 10.

"I called to my lovers, but they have deceived me!— 19
My Priests and my Rulers expired in the City.
While seeking for food to sustain them in life!
Look, LORD, for I grieve, and my bowels are tortured, 20
My heart turns in my breast, for it mourns my rebellion;
In the street the Sword slaughters;—at home it is Death!

STANZA 11.

"They hear that I sob, and I am without comfort;— 21
All my foes hear my wrong,—they are glad You have done it!
Bring the day You proclaimed,—and let them be like me!
Bring all their wrong-doing before You and wound them,
In the way that You wounded myself for my sins,—
For my sobbings are great, and my heart is depressed."

LAMENT 2.

An Appeal to God's Mercy.

STANZA 1.

Why wraps the LORD Zion's daughter in cloud in His anger? 2
Why throws Israel's beauty from heaven to earth?
Nor His footstool regards in the day of His wrath?
The LORD swallowed all Jacob's fields without pity; 2
Broke down in His fury the forts of Bath-Judah;
And flung to earth wounded her kingdom and princes!
Cut off in fierce anger the strong horn of Israel; 3
His hand has withdrawn from the face of the foe;
Burnt Jacob, like flame that devours around,
Bent His bow like a foe, fixed His hand as opponent, 4
And slew all the loved in the halls of Bath-Zion,
And poured out His fury like fire!

STANZA 2.

5 The LORD came like a foeman; He swallowed up Israel;
He swallowed her Mansions, destroyed all her Strongholds,
And loaded Bath-Judah with mourning on mourning!—
6 Shakes His tent like a garden,—His chosen home ruins!
The LORD banished from Zion the Feast and the Sabbath,
And degraded in anger the King and the priest!
7 The LORD loathes His altar, retires from His temple,
And His Palace-walls gives to the power of her foes
Who roar in the House of the LORD like a feast day!

STANZA 3.

8 The LORD planned to destruction the walls of Bath-Zion,
Stretched the line, nor will turn back his hand from the wreck;
The rampart and wall weep together, and languish,
9 With smashed bars her ruined gates fall to the earth,—
And her Princes and King are amongst lawless heathens,
And her preachers no more from the LORD find a vision,
10 And Bath-Zion's rulers are on the earth speechless;—
They throw dust on their heads, and their garments are sacks,
And Jerusalem's maidens to earth bow their heads!

STANZA 4

11 Mine eyes fail with tears, and my feelings are troubled,
And my pride falls to earth, with the wound of my People,
While child and babe faint in streets of the City,
12 And entreat of their mothers for corn and for wine;—
When they faint, like the slain, on the City's wide streets,
Or their life is poured out on their sad mothers' lap!

STANZA 5.

13 How portray, or depict you, Jerusalem's daughter?
How liken, to comfort you, maiden of Zion?
For deep as the sea is your wound,—Who can cure you?—
14 Your Preachers present you with fable and falsehood,
And display not your vice, nor can keep you from chains,—
But show to you visions of lying seductions!

STANZA 6.

15 At you, they will clap hands, all who pass on the road;
Hiss, shaking their heads, at Jerusalem's daughter;—
"Was this she they called the perfection of beauty?
The delight for all earth?"
16 Against you all your enemies open their mouth,
Grind their teeth, hiss, and say,—"We have swallowed her down—
We have seen and have found the day that we had hoped!"

STANZA 7.

17 The LORD has effected His purpose completely;
The intent that He threatened in days long ago;—
Thrown down, and not pitied; your foes gloat above you;—
And your tyrants can lift up their horn over you!

LAMENT 3.

An Appeal to Zion to Repent.

STANZA 1.

18 Walls of Zion! cry heartily to the ALMIGHTY,
Pour your tears like a river, by day and by night!
Give no rest to yourself and no sleep to your eyeballs!

Arise! shout by night to the chief of the watchers,— 19
Pour your heart like a stream, let it flow to the Master,—
Lift to Him your hands for the life of your children,
Who are fainting for want at the head of the streets!

STANZA 2.

Look, LORD, and reflect upon whom You have done this! 20
Shall wives eat their offspring? The infants they dandled?
Or the Priest and the Preacher, be slain in GOD'S Temple?
On the earth of the streets lie the young and the old?— 21
You have slain the young girls and young men by the sword,—
In the day of Your anger You slaughtered unsparing!
You called like a meeting my terrors around me, 22
And there was in that day from the LORD'S wrath no flight,
But my foe shamed my girls, and the darlings I dandled.

LAMENT 4.

The Prophet bewails his own Sufferings.

STANZA 1.

I am the man, who felt pain from the rod of His anger!— 3
He drove me, and led into Darkness, not light! 2
Yes, he turned me, and struck with His hand all the day, 3
Wore my flesh, and my skin, and has broken my bones,— 4
Built above, and has struck on my head and exhausted! 5
I have dwelt in Forgottenness, like the long dead,— 6
I am bound and I cannot escape from my chain! 7

STANZA 2.

When I cry, and I shout, He is deaf to my prayer! 8
As with stones blocks my road,—and has puzzled my path! 9
Is a night bear to me,—and a lion in hiding, 10
He has damaged my road, and has broke and left lonely; 11
Bent His bow, and set me as a mark for His dart; 12
Has sent to my loins the sons of His quiver; 13
Made a scorn to my people, their song all the day. 14
He filled me with bitters, He sated with wormword; 15
My teeth broke with gravel, and covered with ashes; 16
He removed me from peace;—so my life forgot ease, 17
And I said, "My strength fails, and my trust in the LORD!— 18
I feel my affliction, and wormwood, and gall!"— 19
Think, think, and reflect upon me and my life!— 20
But I place this to heart, and I therefore have hope,— 21
That the LORD'S mercies end not, nor finish His pities;— 22
They are new every morning,—Your manifold gifts! 23
"The LORD is my portion," my soul says, "I trust Him." 24

STANZA 3.

The LORD blesses the hopeful, the soul that will seek Him; 25
It is well to wait still for JEHOVAH'S salvation; 26
It is well that a man bear the yoke in his youth; 27
Sit alone and is silent, for He put it on him; 28
Place his mouth to the dust, for perhaps there is hope! 29
Give his cheek to the smiter, be filled with reproaches; 30
For the MASTER will not cast for ever away! 31
Though correcting, He still has great pity and mercy;— 32
Does not His heart grieve, when correcting the children of men? 33

STANZA 4.

To crush under one's feet all those chained to the earth,
To distort a man's right in the face of the Highest,
To pervert a man's cause, the LORD never approves.—
Who speaks, and it comes, when the LORD has not ordered?—
Both bad and good came from the mouth of the Highest.

STANZA 5.

THE LORD'S REPLY.

"Why complain men of pain? Men who live in their sins?
Search your ways, and repent, and turn back to the LORD,—
Lift your hearts, not your hands, to the GOD in the Heavens!"

THE PROPHET'S RESPONSE.

"We have sinned and have sorrowed; but You have not pardoned;—
Clothed in fury, You followed, and slew without pity;
You go clothed in a cloud that our prayer cannot cross,—
You make us the rubbish and refuse of Nations!

STANZA 6.

"All our enemies open upon us their mouths,
Ours Fear and the Pit, and betrayal and breaking!
My eyes flow like brooks at the wreck of my People;—
Mine eyes flow without resting and will not leave off,
Until the LORD looks down and sees it from Heaven,
Mine eye wounds my soul for the girls of my City!

STANZA 7.

Without cause, I was chased like a bird by my foes,
My life shut in a dungeon, with stone laid above;—
Waters flowed on my head, and I cried "I am doomed!"
LORD, I then called Your Name, from the nethermost dungeon,
And Your ear heard my voice, and with pleasure my shriek.
You approached when I called,—and said to me, "Fear not!"
LORD, You pleaded my cause, and gave my body life!
You said I was wronged, LORD, and granted acquittal;
You saw all their malice and plottings against me;
You heard their abuse, LORD, against me conspiring,
My foes' lips, and contrivance against me all day;
Saw that sitting and rising, I still was their song!—
What their own hands have made, LORD, return as their pay,
Give them blindfolded minds, as Your curse in themselves!
LORD, chase them in anger, and sweep them from under the sky!

LAMENT 5.

An Elegy on Zion.

STANZA 1.

How the bright gold is tarnished!
The beautiful sculptures flung down!
The fair stones at the top of the streets!

STANZA 2.

Sons of Zion, the precious, the equal to gold,
Are esteemed but as pitchers, the work of a potter!—
Wild beasts draw the breast,—they give suck to their young;—
But our mothers are hard, like the birds of the Desert!
So their infant's tongue sticks to its palate for thirst!—
The children ask bread, but they cannot obtain it;—

Those who fed upon dainties, are starved in the streets;— 5
Those who were wrapped in purple, now lie upon dunghills,—
For the woe of my People is greater than Sodom's, 6
That perished at once, with no torture upon her!

STANZA 3.

Bright as snow were her Nazarites,—whiter than milk! 7
Red as coral their faces, as polished as sapphires;—
Now their form is black darkness,—not known in the streets,— 8
Their skin cleaves to their bones, it is dry as a stick!
The slain by the sword, excel those slain by hunger;— 9
Who waste, stabbed by want of the fruits of the field!
The hands of kind mothers are boiling their children, 10
They are their only food in the wreck of my Race!
The LORD works His fury, pours out His fierce anger,— 11
Lights a fire in Zion that burns her foundations!

STANZA 4.

The Kings of earth thought not, nor all the world's people, 12
That her fierce foes could enter Jerusalem's Gates;
For the sins of her Preachers, the crimes of her Priesthood, 13
Who shed in her centre the blood of the Righteous,
Who with their eyes torn out, reel blood-splashed in her streets, 14
That no one is able to touch to their clothing.
All exclaim, "Go! Unclean! Go!—Go!—Do not touch us!"— 15
When flying they wander, they say in the heathen,—
"They shall not stay here!"

STANZA 5.

The LORD turns from their part, He will no more regard them. 16
Accepts not their Priests, and respects not their elders.
Our eyes failed with watching for those who could help us, 17
And we trusted a Nation who never could save!
They step on our footmarks when walking our pathways! 18
Our end comes!—the time fills!—Our harvest is with us!
Our hunters are swifter than sky-flying Eagles;— 19
On the mountains they pounce, in the Desert they wait!
Took from the LORD'S Chosen the breath and the life,— 20
In whose shade, we had said, we can rest from the heathen!

STANZA 6.

I am glad, O Bath-Edom, you traitor of Autzland, 21
Next to you the cup goes;—you will drink and will stagger!
Your woe ends, Bath-Zion,—no more to be captured;— 22
Your grief comes, Edom's Daughter;—your sins are exposed!

LAMENT 6.

A Plea for Judah.

STANZA 1.

Think, LORD, about what has come on us, 5
Attend, and regard our reproach!
Our lands are transferred to the stranger, 2
To the foreign our houses belong!
We are become fatherless orphans, 3
And widows our mothers are now!
We drink our own water for money, 4
Our own fuel comes to us for price.
Upon our necks are our hunters; 5
We are wearied, and may not have rest!

STANZA 2.

6 We gave our hand to the Mitzraim,
We satisfied Ashur with bread;—
7 Our fathers have sinned, and are not;—
Yet we, ourselves, carry their sins!—
8 They were slaves who now over us rule,
There is none to release from their hands!

STANZA 3.

9 We bring in our bread by our lives,
In the face of the sword, from the plain,
10 Our skin is as hot as a kiln,
For the fever of famine consumes!
11 They have ravished the women in Zion,
And in Judah's Cities the maids!
12 The Princes are hung by their hands;—
To the Elders they pay no respect!
13 The young men do work at the Mill,
And the children are loaded with wood!

STANZA 4.

14 The Elders have ceased from the gate,
And the youthful abandon their songs!
15 Our heart has left off from its glee,
Into mourning our dance has been turned
16 The wreath has fallen off from our head;—
Alas for us!—because we had sinned.
17 Through that our heart has turned fain
For that has our sight become blind.—
18 Desolation now sits on Zion's hill;
And Jackals are prowling around!

THE ENVOY.

A Prayer for Pardon.

19 O LORD! You endure for ever
Your Throne is for age after age;
20 Then will You forget us for ever?
Or abandon for long lapse of time?
21 O turn us back, LORD, and we shall be turned,
And renew our days as of old;
22 For if You should wholly reject,
Your anger would rise to excess!

THE END OF THE LAMENTATIONS OF JEREMIAH.

ECCLESIASTES, OR THE PREACHER.

BOOK THE FIRST.

1 THE SERMONS OF THE PREACHER THE SON OF DAVID, THE KING, I JERUSALEM.

INTRODUCTORY DISCOURSE.

LECTURE 1.

On the Pursuit of Knowledge.

2 VANITY of Vanities! says the Preacher; Vanity of Vanities, all is vanity!
3 What remains to a man from all the work that he does under the sun?
4 A generation comes, and a generation goes, but the earth endures for ever!
5 And the Sun rises, and the Sun sets; and when the breeze of morn arises there he is!
6 The Wind travels to the South, and revolves towards the North, travelling in circles; and in its revolutions returns to its place of origin!
7 All rivers run to the Sea, but the Sea is not full. To that place from which the rivers came, there they return in due course!
8 All language is feeble;—a man cannot utter himself!—The sight is not satiated by seeing; and the ear is not filled by hearing!
9 What has been,—that will be; and what has been done, will be done;—for there is nothing new under the
10 sun! If it is ever said, "See! This
11 is new!" It has often been in former times that were before us. For there is no record of past events, and there will be none of future ones, for them to be remembered by those who are still more future

The Pursuit of Knowledg

The Preacher Declares who I

I, the Preacher, was king o
Israel in Jerusalem, and I devo
my mind to investigation, and
scientific Research, over everyth
that occurs under the skies.—It
difficult exercise which GOD
imposed upon the sons of Ad
to develop themselves by it.
examined all the things which t
produced under the skies, and
that all was vanity and vexatior
spirit! The crooked could not
straightened; and the wrong co
not be righted. So I said to
heart,—and said to myself,—I h
enlarged and extended science bey
all who were before me in Jerusale
and my mind has examined the re
of Science, and Knowledge; I
gave my mind to the investigatio
Science, and the investigation
Madness and Folly. I learnt
their pursuit was feeding on wind
Science is a great grief; and w
ever increases Knowledge increa
sorrow!

LECTURE 2.

On the Pursuit of Happin

I consequently said to my he
"Come, now, I will try you v
pleasure, and seek happiness."—

I discovered that, also, was vanity.
2 I said of laughter, it is mad;—and of
mirth,—what does it accomplish?
3 I intentionally tried to embolden
my body by wine,—with my intellect
4 scientifically guiding me,—and to
seize upon folly until I could discover
what was best for the children of
Adam to do under the sun, for the
number of the days they lived?
5 I extended my operations,—I built
myself houses; I planted myself vine-
yards; I made gardens and parks;
and planted in them all kinds of fruit
6 trees. I made myself pools and brooks,
to water from them a forest of shadowy
7 trees. I purchased men and women
servants, and they had children in my
house. I also had herds of cattle and
great flocks,—more than all who were
8 before me in Jerusalem,—I accumu-
lated for myself silver and gold, and
royal treasures from my provinces. I
had men and women singers trained
for myself, with men and women
waiters,—the luxuries of the sons of
9 Adam. Thus I enlarged and increased
myself more than all that were before
me in Jerusalem.—My scientific idea,
10 however, remained with me.—But
anything that my eyes demanded I
withheld not from them; nor did I
restrain my heart from any pleasure;
for my heart rejoiced in all my
endeavours;—and that was my reward
for all my efforts.
11 But when I reflected on all the
work that my hands had done, and
all the things I had striven to accom-
plish,—then I saw they were vanity
of vanity, and vexation of spirit! and
they had no result under the sun!
12 Then I reflected, and examined
my Science, and Madness, and Folly!
—And what kind of man would
succeed the King? With what he
13 might be able to do?—Then I saw
that there is a result to Science,
more than to Ignorance, as there is
a result to Light, more than to Dark-
14 ness,—For the eyes of the Instructed
are in his head;—the Ignorant goes
in Darkness;—but yet I perceived
myself also, that one event happens
to all of them.
So I said to my heart, "As it 15
happens to the Ignorant, so it will
also happen to me!—Then why am
I more instructed than the rest?—
So I said in my mind that also is
useless! for there is no more remem- 16
brance of the Instructed than of the
Ignorant in the grave for ever! In
the times to come, all will be for-
gotten! For does not the Instructed
die like the Ignorant?"
Therefore I hated life! since all 17
the work I had done under the sun
was a grief to me! For it was utterly
useless, and a vexation of spirit. I 18
also hated all my works,—that I
had striven for under the sun, for I
must leave them to the man after me;
and who knows whether he will be wise 19
or a fool? Yet he will rule over all
the things for which I have laboured,
and the result of my science under
the sun!—That also is vanity!
So I abandoned my mind to despair 20
over all the objects I had attempted
under the sun. For a man may work 21
with science, and knowledge, and
skill,—but must leave the result to
a man who has not earned it!
That, also, is vanity, and a great
grief!—For what continues to a man 22
from all his endeavours, and from
all the efforts of his mind, that he
has striven for, under the sun?—
Where all his days are griefs, and 23
his efforts sorrows, and his mind does
not rest at night!—This also is vanity!
There is no benefit to a man to 24
eat and drink and let his mind
expect pleasure from his labour.—
Yet I myself saw that this comes
from the hand of GOD Himself.—
For who could eat, and who excite 25
himself more than I?—For to the 26
man who pleases HIM, He gives
science, and knowledge and plea-
sure; but to the offender He gives
the trouble to gather and accumu-
late, to give the product to the
pleasing before GOD.—This, however,
is vanity, and vexation of spirit!

LECTURE 3.

On the Regular Periodicity of the Laws of Existence.

3 There is a period for every purpose,
And for every desire under the sun.
2 A time for birth, and a time for death;
A time to plant, and a time to uproot;
3 A time to wound, and a time to cure

A time to pull down, and a time to build;
4 A time to weep, and a time to laugh;
A time to mourn, and a time to dance!
5 A time to pick stones, and a time to cast out;
A time to fold hands, and a time to unfold;
6 A time to seek, and a time to lose;
A time to hoard, and a time to spend,
7 A time to tear, and a time to mend;
A time to be dumb, and a time to speak;
8 A time to love, and a time to hate;
A time for war, and a time for peace!

9 Yet what remains as the product,
10 for which they are done? I have examined the endeavours that GOD has appointed for the children of Adam by which to develop them-
11 selves.—He has made everything beautiful in its season. He has also placed Eternity in their minds, with the intention that man should never discover, from beginning to end, the complete Creation which GOD has
12 made.—I consequently learnt that there is nothing better for them, than to be glad, and do good in their
13 lives; and also for all men to eat and drink and experience pleasure in all the labours GOD has given to them.
14 I have learnt, that whatever GOD has made, that will endure for ever. There is no adding to it,—and there is no taking from it,—and that GOD'S Creation is wonderful, next to Him-
15 self. What was produced formerly exists, and what was formerly will come again; for GOD attends to its course.
16 And, further, I observed under the sun, that on the Seat of JUSTICE there was VILLAINY, and on the seat of RIGHTEOUSNESS,—WICKED-
17 NESS! But I said to my heart, GOD will judge both Righteousness and Wickedness,—for there is a time for every purpose under the sun, and for all that is created there.
18 I reflected in my mind about the affairs of the sons of Adam;—which are that GOD intends to try them, to show they are, by themselves, mere
19 animals. For one event is for the sons of Adam, and one event for the animals;—and the one event that is to them is;—as these die, so those die; and the same breath is to all; —and man dies the same as the cattle! Is not the whole vanity?
20 The whole go to one place; the whole come from dust; and the
21 whole return to the dust Who knows that the breath of the sons of Adam when it goes, ascends? and that the breath of the cattle, when it goes down, departs to the earth?—

Then I perceived there is nothing 22
better than that a man should rejoice in his works,—for that is his reward; for who can bring him to examine as to what may be after him?

LECTURE 4.

On Misgovernment.

I have applied myself and examined 4
into all the wrongs that are done under the sun; and I have seen the tears of the oppressed, and they had no consolation;—for Power was in the hands of their Oppressors!—so they had no consolation. Therefore 2
I congratulated the Dead, who died in the past, more than the living who are still alive.—But, better than 3
either is he who has not come to sensation;—who has not seen in Creation the suffering that is produced under the sun!

I also turned and examined all 4
toil, and all the success produced by it;—that a man is envied for it by his neighbour. So it is also vanity and vexation of spirit! Yet the idler 5
folds his hands and eats his own flesh! —Yet a handful with quietness is 6
better than both hands full with anxiety and vexation of spirit!

Then I turned to examine this 7
vanity under the sun.—There may 8
be a solitary without a companion; who possesses neither a son nor brother, yet there is no end to all his anxiety; nor are his eyes satiated with wealth;—nor does he ask, "For whom do I toil and deprive my life of enjoyment?" This also is vanity and a grievous trouble!

Two are better than one,—for there 9
is a better reward to them for work.
And if the one falls his companion 10
can lift him up; but alas! for one

who falls when there is not another
11 to help him to rise! Then if two lie
together they will be warm; but if
there is only one, where is the
12 warmth? And one may be defeated,
where two associated could stand,
and a threefold cord is not quickly
broken.
13 A poor and instructed youth is pre-
ferable to an ignorant and old king,
who will never learn intelligence;—
14 who brings men from the house of a
slave-dealer to govern;—whilst those
born in his kingdom he brings to
poverty!
15 I compared the whole of the living
that walk under the sun with the next
16 generation coming after them.—There
is no end to all the people,—to all
who have been formerly,—yet their
successors will not be cheered by it.
—So this, is vanity and vexation of
spirit!

Lecture 5.

On Reverence in the Worship of God.

17 Guard your foot when you go to the
House of GOD, and approach to listen,
rather than to offer the sacrifice of
fools, for they do not understand that
they do wrong.
5 Be not in a hurry with your mouth
and your heart. Hasten not to pour
out speech before GOD,—for GOD is
in Heaven and you upon the Earth,
—therefore let your words be few,
2 for the dream comes from many
anxieties, and a fool's voice with
many words.
3 When you vow a gift to GOD, delay
not to pay it,—for He is not pleased
with evasions.—Do what you have
4 promised.—It is better not to promise,
than to be promising and not per-
5 forming. Do not allow your mouth
to cause yourself to offend;—and do
not say to the Messenger that it was
a mistake.—Why should GOD be
angered by your voice, and injure the
6 work of your hands? For in many
dreams there are delusions and many
readings. Therefore reverence GOD.
7 If you see oppression of the poor,
and distortion of justice and right in
a Province, do not be surprised at the
perversion, for a higher than the
highest watches,—and a Higher than
8 them.—Yet the most excellent thing
of all for a land is a King who is the
Servant of his Country!

Lecture 6.

On Avarice.

The love of money will never be 9
satisfied with money;—nor he who
loves wealth by its increase. That
also is vanity. When wealth increases 10
the consumers increase.—Then what
benefit to its possessor?—except to
look on it with his eyes? The 11
labourer's sleep is sweet, whether he
eats little or much; but the excess of
the rich does not allow him to sleep.
There is a distressing misery I have 1
seen under the sun;—wealth kept to
the injury of its possessor;—And that 2
wealth perishing by an unfortunate
accident;—when he has begot a son,
and he possesses nothing! As he 14
comes naked from his mother's womb,
he will turn to depart as he came, and
he takes away nothing for all his labour
to carry in his hand.—Yes! this also 15
is a grievous misery all bear,—that as
they came, so they go,—and what
continues is vexation of spirit. He 16
also eats all his days in darkness, and
much anxiety, sickness, and vexation.
—Therefore, what I myself have con- 17
cluded to be good and pleasant is, to
eat and drink, and to see pleasure in
all one's efforts that one attempts
under the sun, for the number of the
days that GOD gives to us;—for that
is one's lot. Also that every man to 18
whom GOD has given wealth, and
treasures, and power, should taste of
them, and enjoy his lot, and take
pleasure in whatever work GOD ap-
points for him, so that he may not 19
too much think upon the day of his
life, when GOD removes him from the
joys of his heart!

Lecture 7.

On the Disappointment of Life.

There is a misery that I have 6
observed under the sun,—and it is
great upon mankind, a man to whom 2
GOD has given wealth, and treasures,
and honour, so that he wants nothing
to wish for of all that he may look on,
—but GOD has not enabled him to
partake of them!—but others con-
sume.—This is a terrible misery!—
If a man beget a hundred, and pos- 3
sesses many years, and the days of
his years become many, but his life
is not filled with pleasantness—when
he also comes not to have a tomb,—I
say an abortion is preferable to him;

4 For he comes to vanity, and goes to darkness, and his name is wrapped in
5 darkness!—He who has not seen the sun nor known it,—rests better than
6 him!—even though he should have lived a thousand years twice over, and has not experienced pleasure!—Do not the whole go to one place?

LECTURE 8.

The Hopelessness of Earthly Effort.

7 All the labour of a man is for his mouth;—and yet the mouth is not
8 filled! Then what remains with the educated more than with the ignorant,—and the poor,—who knows he walks with the living enjoying the 9
sight of his eyes and the course of his life?—This also is vanity and vexation of spirit!

Who existed formerly? A name 10
was given to him;—and it is known that name was ADAM. But he could not contend with a mightier than himself.

Where there are many words there 11
is much uselessness,—What does man gain? For who knows what is best 12
for man in his life?—for the number of the days of his worthless life which he passes as a shadow? for who can inform man what will be after him, under the sun?

THE SECOND BOOK OF THE PREACHER.

POEMS AND LECTURES.

INTRODUCTORY POEM.

On the Best Objects of Life.

A good name is better than sweet perfume— 7
And the day of death, than the day of birth!
Better go to the house of sorrow, 2
Than go to the house of feasting;
For that, is the end of all men,
And the living will lay it to heart.
Sorrow is better than laughter, 3
For by a sad face, the heart is improved.
The heart of the Wise seeks the house of Grief, 4
But the heart of the Fools, the house of Joy.
Better hear the reproof of the Wise. 5
Than attend to the singing of Fools!—
As crackling thorns sound under a pot, 6
So the laughter of Fools is vain!
Oppression can madden the wise, 7
And a bribe perverts the mind.
The end of a thing excels the beginning,— 8
And a gentle spirit excels a proud.
Excite not your spirit to anger,— 9
For anger resides in the bosom of fools!

LECTURE 9.

On the Folly of Discontent.

10 Do not ask why the former times were better than these?—for it is
11 not wise to enquire why.—Science is good with an estate, and it is useful
12 to those who see the sun, for science is a defence, as money is a defence, and abundant knowledge of science may preserve the life of its possessor.
13 Consider the Creation of GOD. Who is able to straighten what He has bent?

In the day of prosperity be happy; 14
and in the day of adversity reflect; for GOD made both this and that. To spare words, no man can discover anything about events after himself!

I have observed all this in my 15
unhappy days,—that sometimes a good man perished by his goodness; and sometimes a bad man is preserved by his crimes! Do not be 16

over good, or make yourself over learned;—why should you overwhelm
17 yourself? Do not be very bad, and do not be foolish;—why should you
18 kill yourself before your time? It is well that you should lay hold of this, and also not withdraw your hand from that;—but whoever reverences GOD will escape from all.
19 Science helps the educated, more than ten strong men who may be in
20 a fortress; for there is not a clever man on earth who always does well,
21 and never mistakes; so do not give your attention to all the things that are spoken, or perhaps you may hear
22 your servant curse you, for your heart knows how often you yourself have cursed others.
23 I have ascertained all this scientifically. I declared I would become scientific.—But it was far from me.—
24 Where does extent go? and who can explore space?
25 I turned back, and decided to learn, and investigate and seek knowledge and skill, and to learn the wickedness of Folly, and Per-
26 versity, and Recklessness;—and I discovered that a woman who has craft and vices in her heart, and snares in her hands, is worse than death! May the Good before GOD escape from her; but the Offensive be captured by her!
27 I have discovered these, says the Preacher, by comparing one with
28 another, to discover motives, with my mind continually thinking. I have discovered one man's motive in a thousand. But in all these I
29 have not discovered a woman's! I have only discovered this;—that GOD made Mankind right, but they have sought out many villainies!

LECTURE 10.

On the Characteristics of the Philosophic Mind in a Monarch.

8 Who is philosophic? and who knows how to explain a thing?—
2 The education of a man brightens his face, and greatly changes his expression.
3 I commend a King to take care, because of the promises he swore to GOD. Be not in haste to go from before Him, nor persist in a wrong thing, for He does all He pleases.
4 Although a King's word is powerful, and who dare say to him, "What are you doing?"—regard The Law;— 5
and learn not bad practices,—but with an intelligent heart learn opportunity, and justice. For there is an 6
opportunity for every purpose, and decision, since many miseries are upon mankind. For none of us 7
know what will be; and as to what may happen, who can inform us?

No man has power over the breath, 8
to retain the breath, and none are powerful in the day of death. And there is no discharge from that war; and villainy cannot deliver its possessor.

I observed all this when I applied 9
my mind to all the things that are done under the sun, during the period that man has power over man, to injure him. And I examined 10
the tombs of the wicked carefully, who had come to, and departed from the Holy Place, and were forgotten in the City where they had done so. —They also were vanity.—

And I concluded that when quick 11
punishment is not inflicted upon crime, then the heart of the sons of Adam is set in them to do wrong!—Yet, although a sinner does wrong a 12
hundred times, and evades from it,—yet I myself know that it will be well for those who reverence GOD,—who
fear before Him,—but it will not be 13
well with the wicked; nor can they prolong their days like a shadow,—although they do not fear the presence of GOD.

LECTURE 11.

On the Mystery of Life.

This is a puzzle that occurs upon 14
earth;—There are good men who are treated as if they had done like the wicked;—and there are wicked who are treated as though they had done like the good. I said to myself, this is a puzzle!—

So I, myself, commend cheerful- 15
ness, as there is nothing better for a man under the sun than to eat and drink, and be glad, and be at rest from his toil in the days of life which are given him under the sun.

When I applied my mind to learn 16
science, and to the investigation of the phenomena that are produced upon earth, I perceived that day and night there must be no sleep for one's eyes. And having examined all the 17
works of GOD, I perceived that it is not possible for a man to discover the

whole of the result that is produced
18 under the sun;—since however a man endeavours to investigate, he cannot discover all. And even if a philosopher should assert "I know!" he has not been able to discover it.
9 For I had applied my mind to all that, and could only discover this,—That the Righteous and Philosophic in their labours, are in the hand of GOD. Whether he likes it or dislikes it, man cannot know all that is
2 before him!—To the wicked,—to the good,—and to the pure;—and to the depraved;—and to the worshipper, and to the one who neglects worship;—to the Good and to the Bad alike;—to the Perjurer, and to him who respects his Oath, comes the same result!
3 This is the grief in all that is done under the sun;—that one event happens to all; therefore the mind of the Sons of Adam is full of grief, and agitation is in their hearts during their lives,—and after that,—the
4 Dead! For who, of the living, has his choice? Who is hopeful? Yet a living dog is better than a dead
5 lion!—The living, however, know they will die; but the dead know nothing whatever.—And they have no more fame;—for the remembrance
6 of them is forgotten! And their former loves, and hatreds, and ambitions perish; and they have no more possession, for ever, in all that they accomplished under the sun!

LECTURE 12.

On the Enjoyment of Life.

7 Go! Eat your food with pleasure, and drink your wine with a merry heart;—for GOD is well pleased by your doing so. Let your clothing 8
always be handsome, and let not your head need oil! Enjoy life with 9
the wife you love, all the days of the worthless life given you under the sun!—all your worthless days!—for that is your lot in life, and your endeavour in all your efforts under the sun!

Whatever your hand finds to do,— 10
do it with all your might! for there is neither Work, or Skill, or Knowledge, or Science, in the Grave to which you are going!

I have explored, and have seen 11
under the sun, that the race is not to the swift; nor the battle to the strong;—nor bread to the wise;—nor wealth to the skilful; nor success to the prudent; but TIME and CHANCE happen to them all! Man, 12
also, knows not his opportunity!—Like fishes caught in a cruel net,—and like birds caught in a trap,—the sons of Adam are caught like them, at a cruel time, that suddenly falls upon them!

Once I observed this result of in- 13
telligence under the sun,—and it was 14
astonishing to me! There was a little town with few men in it, and a great General came against, and surrounded it, and built entrenchments against it. But a poor person pos- 15
sessing intelligence was found there, who rescued the town by his intelligence;—but the men did not remember that poor person!—I, however, 16
said, "Intelligence is better than strength. Nevertheless the intelligence of the poor is despised, and no one will listen to his words."

LECTURE 13.—TWO EPIGRAMS.

On the Value of Intelligence, as compared with Ignorance in Human Affairs.

1.

Wisdom and Folly.

The words of the Wise are heard in quiet, 17
While shouting rules among fools!
Wisdom is better than weapons of war, 18
But one blunder destroys much success!

2.

Dead Flies. 10

As dead flies make sweet oil stink,
So small follies, those held to be wise.
The wise man's heart is fixed at his right,— 2
The fool's heart, is at his left hand!
And the fool goes on his senseless way, 3
And tells all men that he is but a fool!

LECTURE 14.

On the Evils of Incompetent Governments.

4 If the temper of the Ruler rises up against you, do not persist in your position, for great offences are remedied by submission!

There is a wrong I have seen under 5
the sun, as an error proceeding from
the Government; promotion is often 6
given to the low,—while the high are
depressed.—I have observed slaves 7
on horses, and Princes walking like
slaves on the ground.

Suggestions for our Conduct.

8 Who digs a pit, may fall into it;
Who breaks a fence, a snake may sting him!
9 Who removes stones may be hurt by them;
Who fells trees is by them endangered;
10 If the iron is blunt, and edge not sharp,—
Exert your strength, and use good skill.
11 The serpent stings without a charmer,
And an unbridled tongue the same.
12 The words of a wise mouth profit,
But a fool's lips will swallow himself,—
13 The opening words of his mouth are folly;
And the last from his mouth wild madness!
14 But why foolishly multiply words?
Man knows not what came before him,
And what will succeed,—who can tell?
15 The endeavours of fools exhaust them,
When they know not the road to the town!
16 Woe to you, land, when your King is a Slave,
And your nobles are drunk in the morning!
17 Happy land, when your King is from Princes,
And your Nobles seek health from food not excess!
18 By neglecting, the rafters will rot,
And the house falls from idling hands.
19 A feast is made for enjoyment,
And Wine cheers the living;
And money is useful for all things!
20 Curse not the King in your thoughts;
And curse not the rich in your chamber;—
For a bird of the sky bears the sound,
And the owner of wings tells the speech!

LECTURE 15.

Admonitions to Reflect on the Future, and to Hope.

11 Cast your bread on the face of the waters, for you will find it again after many days.
2 Give a portion to seven, and even to eight,—for you know not what distress may come over the country.
3 —But if the clouds are full they pour rain on the earth and if a tree falls towards the south or towards the north, the tree will lie on the place where it falls.—The watcher of the 4
wind,—will not sow; and the exam-
iner of the clouds will not reap. As, 5
however, you have no more know-
ledge of the course of the wind, than
of the bones of the embryo in the
belly of the pregnant; in like manner
you know not the action of GOD, who
produces everything!—Therefore at 6
morning sow your seed, and at even-
ing withhold not your hand, for you
know not which will prosper,—this,
or that,—or whether both alike will
do well!

LECTURE 16.

A Poem advising to Enjoy Life.

I

7 Light is sweet, and good to the eyes to see the Sun.—
If many years are man's, in all of them rejoice,—
8 But think that the days of darkness are many;—
All is advancing Vanity!

2

Young man, enjoy your youth, and delight your heart while young; 9
And walk in the way of your heart, and in the desire of your eyes,
But know about all these things, that GOD will come to judge.
So cast care from your heart, and from your body suffering, 10
For Youth and Age are Vanity!

LECTURE 17.

A Poem on Declining Life.

Your Creator remember in time of your youth, 12
Ere sorrow's days come, and the years full of grief,—
When you cry out, "In them is no pleasure for me!"—
Ere the Sun and the Light become dim, and the Morn and the Stars, 2
And the clouds go away after rain!
When the Guards of the House will be trembling, 3
And the strongest of men will bow down;
And the grinders will cease as but few;
And the light of the windows be dim,
And doors closed to the feet and the shuffeling step; 4
When the bird's voice alarms, and the singers depress,
When fears come from the above, and the roadway below; 5
And sleep flies away,—
And the grasshopper loads,
And Desire will fail;—
And Man seeks his Long Home,
And the Mourners will walk round the streets.—
Ere the silver cord's loosed, or the golden bowl broke; 6
Or the Cup is found smashed at the spring,
Or the Wheel is found lost at the Well,
And Man goes to the earth that he was, 7
And his Soul will return to the GOD Who gave it!

THE END OF SOLOMON'S LECTURES.

NOTE BY THE ANCIENT EDITORS.

Probably those employed under King Hezekiah to arrange these Lectures from the preserved manuscripts of his great ancestor, Solomon, for publication.

OLD EDITORIAL COMMENT.

8 "Vanity of Vanity," said the Preacher, "Vanity of Vanity!"

9 But for the rest, the Preacher was skilful so far as teaching science to the People, and he was listened to, and selected many proverbs.

10 The Preacher sought to discover pleasing words, and wrote accurately truthful conclusions.

11 The discourses of philosophers are like pegs, and stakes, fixed by masterly shepherds. They keep the flock together. But nevertheless my son, be 12
warned by this, that there is no end to the making of many books, and much learning is a weariness of the flesh.

When all is heard, this is the con- 13
clusion of the whole matter. "Reverence GOD, and keep His commands. —They are for all mankind.—For GOD will bring every act into judgment, along with every secret, whether Good or Bad!"

THE END OF THE BOOK OF ECCLESIASTES, OR THE PREACHER.

THE BOOK OF ESTHER.

The Great Feast of Khushrush.

1 It was in the period of Khushrush. The Khushrush who was Emperor from Houd[1] to Kush,[2]—a hundred
2 and twenty-seven provinces. In those days whilst this king reigned Khushrush fixed the throne of his Empire in the Palace of Shushan.
3 In the third year of his reign he made a feast for all his Princes and Ministers, and the powerful Officers of the Medes and Persians, and the Governors of the Provinces who were
4 present with him, when he displayed the splendid wealth of his Empire, and the most beautiful treasures of his dominions for a number of days,
5 —a hundred and eighty days. And when that period was run out, the King made one to all the people who were found at the palace of Shushan; —a feast for seven days to the small and great, in the Garden-court of the King's residence.
6 Curtains of muslin and purple hung on white cords, with fringes, on rings of silver from columns of marble. The sofas were of gold and silver, on a pavement of porphyry, and marble,
7 and alabaster, and greenstone. And they drank out of golden cups of various patterns, plentifully of the royal wine, at the cost of the King.—
8 And this was the rule of the feast,—there was no control,—for so the King had ordered to the Steward of his Palace, that every one should do as he wished.

The Queen sent for.—Vashti's Refusal to Obey.

9 Vashti, the Queen, also made a feast for women in the Royal Palace of King Khushrush. On its seventh
10 day, when the King was elated by wine, he ordered Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven Chief Eunuchs, who attended King Khush-
11 rush, to bring the Queen Vashti to the royal presence, with her Queenly crown, to show the people and nobles her beauty,—for she was charming
12 to look at. But the Queen Vashti refused to come at the order of the King by the hand of the Eunuchs. The King was consequently very furious, and his rage fired him. The
13 King therefore asked for the Judges who understood the customs,—as the King was accustomed to do towards all who understood affairs, and law,
14 —and Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memucan, seven Princes of Persia, and Media approached him. They were the privy counsellors of the King, and Presidents of the Empire.
15 "What should be done to Queen Vashti according to Law, because she has not obeyed the order of the King Khushrush, given through the Chamberlains?" he asked.
16 And Memucan replied before King Khushrush and the Princes, "Vashti the Queen has not only insulted the King, but all the Princes, and all the People who are in all the Dominions
17 of King Khushrush, for the action of the Queen will excite all the women to despise their masters in their sight, when they are told that King Khushrush commanded Vashti the Queen to be brought to him,—and she would not come! And to-day it
18 will be told to the ladies of Persia and Media. And when all the King's nobles hear of the action of Queen Vashti, there will be contempt and
19 anger! Therefore, if it is pleasing to the King, let this be recorded in the laws of the Persians and Medes, —so that it may not be passed by,— that Vashti shall no more come into the presence of Khushrush, and that

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1 NOTE.—Ch. 1, v. 1. "India," "Houd," as spelt in the Hebrew, was the ancient name of Indostan, and is now the Province of "Oudh," in Central India, East of the Punjaub, and seems to have been the Eastern Boundary of the Persian Empire.—F. F.

2 North Arabia.

her Queendom be given by the King to the least amongst her companions.
20 Thus when the Decree that the King has made is published in all his Kingdoms,—for they are many,—then all the wives will respect their husbands from the greatest to the least."
21 This advice was satisfactory in the opinion of the King and the nobles. So the King acted on the advice of
22 Memucan, and sent out letters to all the royal provinces. To province and province according to its writing; and to People and People, according to its language, that every man should be master in his own house. He also published it in the language of his own People.

Khushrush Grieves after Dismissing Vashti.

2 After these events the fury of King Khushrush having subsided, he remembered Vashti, and what she had done, and what had been decreed
2 against her. So the personal attendants of the King advised the King to seek young girls of charming beauty
3 for the King. The King consequently appointed officers in all the provinces of his Empire, who collected all the charmingly beautiful maiden girls to the Palace of Shushan, to the women's apartments, under the control of Hegai, the eunuch of the King, the Guardian of the wives, to give them
4 baths; and the girl who might be pleasing to the eyes of the King was to reign instead of Vashti. This suggestion was good in the opinion of the King, and it was adopted.

History of Esther.

5 There was a man, a Jew, an attendant in the Palace of Shushan, whose name was Mordecai-ben-Jair-ben-Shimei-ben-Kish, a man of
6 Benjamin, who had been carried from Jerusalem with the transports, when Jeconiah, the King of Judah, was transported by King Nebukadnezzar to Babel, and he had brought up Hadassah,—who is Esther,—his
7 niece, for she had neither father nor mother, and the girl was exceedingly beautiful, and attractive to look at, and on the death of her father and mother Mordecai took her to his own
8 home. And when the command and decree of the King was published, and many girls were collected at the Palace of Shushan under the care of Hegai, Esther was also taken to the Palace of the King, to the care of Hegai, the Guardian of the wives; and the girl was attractive in his 9
opinion, and she acquired kindness from him, and he hastened her preparations, and the appointments to be given to her, and selected seven girls to be given to her from the royal household. He also removed her and her maids to the house of the handsome women.

Esther, however, did not inform 10
her people or her relatives, for Mordecai had ordered her not to in-
form them. But every day Mordecai 11
walked before the Court of the women's house, to enquire about the health of Esther, and what was done with her.

The Royal Marriage Custom in Ancient Persia.

When a girl's turn came, and that 12
girl went to King Khushrush, at the end of her preparations according to the usage of the women, during twelve months,—for then the period of the baths were accomplished, — six months with oil of myrrh, and six months with perfumes, and female baths. The girl went to the King in 13
this way;—all that she asked for was given to her to accompany her from the women's apartments to the apartment of the King. She went in the 14
evening, and returned in the morning to the apartment of the secondary wives, to the care of Shashgaz, the Royal Eunuch, Guardian of the favourites. She never again went to the King, except the King was pleased with her, and might invite her by name.

Esther made Queen.

But when the turn of Esther, the 15
daughter of Abihail, the uncle of Mordecai, who had adopted her as a daughter, arrived to go to the King, she did not request anything, except what Hegai, the Royal Eunuch, the Guardian of women suggested. Yet Esther found admiration from the eyes of all who saw her. Thus Esther 16
was taken to the apartment of King Khushrush in the tenth month,—which is the month Tebeth,—in the seventh year of his reign. And 17
the King loved Esther more than all

the women, and she acquired favour and consideration with the King more than all the girls, so he placed the Queenly crown on her head, and she Queened instead of Vashti.

Mordecai Promoted to the Royal Court.

18 The King also made a great feast on the occasion to all his Nobles and Ministers,—the feast of Esther,—and made a remission to his provinces, and distributed presents from the
19 King's hand. And when the girls were assembled again, then Mordecai was promoted to the Royal Court.
20 Esther, however, had not disclosed this to her relatives, or her people, as Mordecai had instructed her;—for Esther did as Mordecai commanded her, the same as when she was brought up by him.

Mordecai Discovers a Conspiracy.

21 During the period when Mordecai sat in the Royal Court, two of the Royal Chamberlains, Bigthan and Teresh, of the Guardians of the Gate, were insulted, so they conspired to assail
22 King Khushrush. But Mordecai was informed of the affair, and reported it to the Queen Esther, and Esther told it to the King, in the name of Mordecai.
23 So he enquired into the matter and discovered it, and hung both of them on a tree, and had it recorded in the record of the daily events before the King.

Haman made Prime Minister.—His History.

3 After these events King Khushrush promoted Haman-ben-Hammedatha, the Agagite, and ennobled him, and set his chair above all the Princes he
2 had. So all the ministers of the King who were in the Royal Gate knelt and bowed to Haman, for the King commanded it. But Mordecai would not
3 kneel or bow. Consequently the ministers of the King, who were at the Royal Gate, said to Mordecai, "Why do you disobey the King's order?"
4 And they repeated this to him day by day, but he would not listen to them. So they informed Haman to ascertain if Mordecai could retain his position, for he had informed them he
5 was a Jew. When Haman learned that Mordecai did not kneel or bow to him, Haman was filled with fury.
But it was despicable in his eyes to
6 lay hand on Mordecai alone,—for they had informed him of the race of Mordecai,—so Haman plotted to destroy the whole race of the Jews who were in the whole empire of Khushrush, along with Mordecai.

Haman Conspires to Exterminate the Jews.

In the first month,—which is the 7
month of Nisan,—in the twelfth year of King Khushrush, they threw the arrows (which are their lots,)—before Haman from day to day, and from month to month, until the twelfth, which is the month of Adar.—Then Haman said 8
to King Khushrush, "There exists a single people dispersed and scattered amongst all the provinces of your Empire, with different customs from all the people, and they do not obey the Edicts of the King. Consequently it is no advantage to the King to protect them. If, therefore, the King approves 9
of an edict to destroy them, I will pay ten thousand talents of silver for the hands of those who execute the business, and bring it to the King's treasury."

So the King took his seal from off 10
his finger and gave it to Haman-ben-Hammedatha, the Agagite, the enemy of the Jews. The King also said to 11
Haman, "I will give the money to you. But as for that People,—do what you like with them!"

A Proclamation Issued to Destroy the Jews.

Then the Royal Trumpet was blown 12
on the thirteenth day of the first month, and it was written, exactly as Haman ordered, to the Viceroys, and the Governors who were over Province and Province; and to the Generals of the Forces, and the Peoples in their own languages, it was written in the name of King Khushrush, and sealed with the Royal seal. Letters were also 13
sent by means of the post to all the provinces of the King, "To destroy, to kill, and exterminate, the whole of the Jews, from youths to old men, with the infants and women in a single day,—in the thirteenth day of the twelfth month,"—which is the month of Adar,—" and to plunder their property. A 14
copy of this letter to be published as a Decree in every Province, and the Provincial Authorities to distribute it

to all the Peoples, for them to be pre-
15 pared for that day." The Mails were sent out urgently as if by command of the King, and the Decree was published at the Palace of Shushan, while the King and Haman sat drinking. But the City of Shushan was thrown into confusion.

Mordecai prays God to Defeat the Jews' Enemy.

4 Mordecai, however, knew of all that was done. Mordecai, therefore, tore off his robes, and clothed in a sack, and went to the centre of the City, and shrieked with a great and bitter
2 shriek! Then he went opposite the Royal Gate,—for he might not enter the Gate of the King clothed in a sack.
3 And in every Province and Provincial village where the Order of the King, and the Decree arrived, there was great depression among the Jews, who fasted, and wept, and mourned in sacking, and ashes were spread under many.

Esther is Informed of the Decree.

4 But Esther's maids and her eunuch came and informed her; and the Queen was in great anguish, and sent clothing to Mordecai to clothe himself, and to ask him to strip the sacking off him. But he would not accept it.
5 Esther consequently called to Hatak, one of the Royal Chamberlains, who waited on her, and ordered him to go to Mordecai to learn what this meant,
6 and what it was? Hatak accordingly went to Mordecai, into the Market-place of the town, which is opposite
7 the King's Gate, and Mordecai informed him of all that had happened, and the sum of money that Haman had promised to pay into the King's treasury for the exter mination of the
8 Jews. He also gave him a copy of the enrolled Decree, which was deposited at Shushan, for their destruction, to show to Esther, and he commanded her to go to the King to arouse him, and to intercede with him for her People.
9 Hatak then returned and reported
10 the words of Mordecai to Esther. But Esther replied to Hatak and des-
11 patched him to Mordecai;—"All the servants of the King, and the People of the Royal Provinces know that any man or woman who goes to the King into the Inner Court, who has not been invited, has one fate,—to die!—except the King extends to them his Golden Sceptre. So it will be with myself. I have not been invited to go to the King this three days."

So he reported the words of Esther 12
to Mordecai.

But Mordecai replied in return to 13
Esther, "Do not imagine in your mind that the household of the King will escape more than all the Jews!—For 14
if you keep silent at this period, yet life and deliverance will arise to the Jews from some other quarter, but you and your father's house will be destroyed.—But who knows if it was not for this occasion you were raised to the Queendom?"

Then Esther commanded to reply 15
to Mordecai, "Go! Collect the whole 16
of the Jews who are found in Shushan, and let them fast for me, and neither eat nor drink for three days, night and day, and I also and my maids will fast. I will then go to the King, although contrary to the law,—and if I perish I shall perish."

Mordecai accordingly went and did 17
all that Esther commanded.

Esther Intercedes with the King for her People.

And when the third day arrived 5
Esther the Queen dressed herself and appeared in the Inner Court of the Royal Palace, opposite the King's apartments; and the King sat on the royal throne in the Palace, under the verandah of the Palace. And when 2
the King saw Queen Esther, she raised admiration in his eyes,—and the King extended the Golden Sceptre to Esther. So Esther approached to the end of the sceptre, when the King 3
asked, "What is it Queen Esther? And what do you ask?—It shall be given to you, even if half of my Empire!"

When Esther answered, "If it 4
pleases the King that the King and Haman would come to a dinner which I have made for them?"

Then the King said, "Order Haman 5
to be quick, and accomplish the request of Esther."

The King and Haman dine with Esther.

The King and Haman consequently went to the dinner that Esther had prepared, and the King asked 6

Esther while drinking his wine, "Whatever you ask shall be given to you; even if you ask half of my Empire,—it shall be done."

7 And Esther replied and said, "If I have found favour in the sight of the King,—and if it pleases the King to grant my request, and to do what I
8 ask,—let the King and Haman come to a dinner that I will make for them, and to-morrow I will make a request to the King."

Haman Determines to Hang Mordecai.

9 Haman consequently went out that day glad and delighted at heart. But when Haman saw Mordecai at the Gate of the King, and that he did not rise or tremble before him, Haman was filled with fury against Mordecai.
10 However, Haman restrained himself, and went to his home, where he sent and collected his friends and his wife
11 Zeresh, and Haman related to them his great wealth, and his numerous children, and how the King had advanced him, and how he had raised him above all the Princes and
12 Ministers of the King. "And," Haman continued, "Esther the Queen also did not admit with the King any one to the Dinner that she made, except myself! And also to-morrow I am invited by her, together with
13 the King!—But all this is nothing to me, so long as I see Mordecai the Jew sit in the Court of the King!"
14 So Zeresh and all his friends said to him, "Let them make a Gallows fifty cubits high, and in the morning speak to the King, and he will hang Mordecai upon it. Then go to the dinner with the King, happy and glad hearted!"

This advice was good in the opinion of Haman.

Khushrush cannot Sleep.

6 On that night sleep wandered rom the King, so he ordered the records of the current events of his days to be brought, and they were read before
2 the King; and the record of the information given by Mordecai about Bigthan and Tharash the Royal Chamberlains who guarded the threshold, who conspired to lay hands on
3 King Khushrush, was lit upon. When the King asked, "What has been done in value and advancement to Mordecai for that?"

And the young men who attended on the King replied, "Nothing has been done for him."

So the King asked, "Who is in 4
the Court?"

Just then Haman had come to the Outer Court of the Royal Palace to ask the King to hang Mordecai on the gallows he had prepared for him; so the pages of the King said to him, 5
"We see Haman standing in the Court;" and the King replied, "Let him enter!"

The Man the King delights to Honour.

Haman consequently entered, and 6
the King asked him, "What should be done to the man whom the King delights to honour?"

But Haman said to his heart, "Whom would the King delight to honour, except myself?" Therefore 7
Haman replied to the King,

"For the man whom the King may delight to honour, let them bring 8
Royal Robes, such as the King himself has worn, and a horse that the King has ridden upon, and which has the Royal Plume on its head: and 9
let them give the robes and the horse into the hand of a man among the most distinguished of the King's Nobles, and let them be put upon the man whom the King delights to honour with distinction, and let him ride on the horse through the streets of the City, and proclaim before him;

'It is done thus to the man whom the King delights to honour!'"

Haman Ordered to Honour Mordecai.

The King then said to Haman, 10
"Make haste! Take the robes and the horse, as you have said, and do so to MORDECAI the JEW, who sits in the Royal Gate! Do not omit anything from all that you have suggested."

Haman therefore took the robes 11
and the horse and clothed Mordecai, and he rode through the Squares of the City, and it was proclaimed before him,

"IT IS DONE THUS TO THE 12
MAN WHOM THE KING DELIGHTS TO HONOUR!"

Then Mordecai returned to the Royal Court, but Haman went to his home depressed and with an aching
13 head. And Haman related to Zeresh his wife, and to all his friends, all that had happened, when his advisers and his wife said to him;

"If this Mordecai is of the Jewish race, before whom you have begun to fall, you cannot resist him,—but will fall before him."

Esther's Second Dinner.

14 While they were talking with him the King's Chamberlains approached and commanded Haman to come to the dinner that Esther had prepared.
7 So the King and Haman went to dine with Queen Esther.

Haman begs his Life of Esther and is Refused.

2 Then the King said to Esther, on the second day, while drinking his wine, "What do you ask, Queen Esther, and it shall be given to you? Even if you ask for half of my Empire—it shall be done!"
3 And Queen Esther answered and said, "If I have found favour in your eyes, King;—and if it is the pleasure of the King—Give me my life, at my request, and my People's on my
4 Petition! For we are sold,—I and my People,—to Destruction, to Murder, and to Extermination! And if we had only been sold for bondmen and women, I would have been silent; but there is no affliction comparable to the King's loss!"
5 But King Khushrush answered, and asked of Queen Esther, "Who is he,—and what is he,—who has planned in his heart to do this?"
6 And Esther replied, "A cruel and hateful man;—That wicked Haman!"

Then Haman was terrified at the
7 faces of the King and Queen. And the King rushed in his fury from the wine table to the Palace Garden; but Haman stayed to beg for his life from Esther the Queen; for he saw that complete ruin from the King was before him.
8 When the King returned from the Palace Garden to the Wine-room, Haman was fallen on the sofa that Esther was upon, so the King exclaimed, "Will he also ravish the Queen before me in the Palace?"

So the word went out of the King's mouth, and they covered Haman's face, and Harbonah, one of the Royal 9
Chamberlains, said, "There is ready the gallows of fifty cubits high that Haman made for Mordecai, who spoke good news to the King. It stands near the Palace of Haman!—If the King commands he can be hung upon it!"

So they hung Haman on the 10
Gallows which he had prepared for Mordecai! Then the fury of the King was appeased.

Haman's House given to Esther.

On the same day King Khushrush 8
gave to Queen Esther the house of Haman, the Jew-hater, and Mordecai was brought before the King, for Esther had informed him what he
was to her, and the King took off 2
his ring,—that which he had recovered from Haman,—and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

Esther begs the Life of her People.

Then Esther again spoke to the 3
King, and fell at his feet, and wept, and besought him to redress the wickedness of Haman, the Agagite, and the conspiracy he had contrived against the Jews. And the King 4
extended the Golden Sceptre. So Esther arose and stood before the
King, and said, "If it is good to the 5
King, and if I have found favour before him, and it is acceptable before the King, and I am pleasing in his eyes,—let it be written to reverse the letters that Haman-ben-Hammadatha the Agagite contrived, when he wrote to exterminate the Jews, who are in all the Provinces of the King. For how can I bear to 6
see the misery that will find my People? And how can I endure to look on the destruction of my relatives?"

King Khushrush, however, replied 7
to Esther the Queen, and to Mordecai the Jew, "You see I have given the Palace of Haman to Esther, and they have hung him upon the Gallows, because he stretched out his hand against the Jews.—But 8
you must write to the Jews, as seems best in your opinion, in the name of the King, and you can seal with the Royal Seal,—for a letter that has been written in the Royal Name, and sealed with the

Royal Seal, is not able to be reversed!"

The Imperial Order to the Jews to Defend Themselves.

9 They consequently summoned the Royal Secretaries for the purpose in haste, on the twenty-third day of the month Sivan,—the third month,—who wrote as they were instructed by Mordecai the Jew, to the Viceroys, and Governors, and Generals of the Provinces, which were from Houd to Kush, a hundred and twenty-seven Provinces, Province by Province, according to the writing of the People, and according to the language of the People, and to the Jews in their Alphabet and Language.
10 They wrote in the name of the King Khushrush, and sealed it with the Royal Seal, and sent the letters by the Posts on horseback, on Race-
11 horses, bred in the royal stud, by which the King granted to the Jews who were in every town to collect and stand for their lives, and to destroy, to kill, and exterminate all forces of the people or province who assailed them, to infant, and wife,
12 and to plunder their property, on the same day in all the Provinces of King Khushrush, on the thirteenth of the twelfth month,—which is the month of Adar.
13 A copy of this letter was also published as a decree in every Province and Government, openly, to all the Peoples, that the Jews might be ready against that day to defend themselves from their enemies.
14 The Posts therefore went out mounted on race-horses from the studs, hurried and impelled by command of the King. The Decree was also published at the Palace of Shushan.

Mordecai made Prime Minister of Persia.

15 Then Mordecai left the presence of the King completely clothed in Royal Robes of blue and white, and a great wreath of gold, and a shawl of muslin and purple; and the City of Shushan shouted and rejoiced.
16 And the Jews had light and delight,
17 and joy, and honour. And all over, Province by Province, and in every City, and Village where the Royal Message and Decree arrived, the Jews were glad and rejoiced, with festivity, and a good day, and many from among the population of the country became Jews, for a terror of the Jews fell upon them.

The Jews Destroy their Assailants.

So in the twelfth month,—that is 9
the month of Adar,—on the twelfth day of it, when it approached to put the Royal Command and Decree into practice;—on the day that the enemies of the Jews hoped to dominate them;—it then turned about that the Jews dominated those who hated them! And the 2
Jews collected in the towns, and in all the Provinces of King Khushrush, and assailed all who sought to injure them, and no man could resist them, for a terror had fallen on all the Peoples. And all the Generals of 3
the Provinces, and the Viceroys, and Governors, and Executive Officers of the Royal affairs, assisted the Jews, for the terror of Mordecai had fallen upon them. For Mordecai 4
was great in the Palace of the King, and his fame travelled to all the Provinces, for the man Mordecai advanced and was great.

The Jews therefore struck with the 5
edge of the sword all their enemies, and slew, and destroyed, and did to their enemies as they pleased. And 6
in the Palace of Shushan the Jews killed five hundred persons, and 7
Parshomdatha, and Dalphon, and Aspatha, and Poratha, and Adalia, 8
and Aridatha, and Parmashta, and Arisal, and Aridal, and Vaizatha, 9
the ten sons of Haman-ben-Hamma- 10
datha, the Jews' enemy, they killed, but did not lay hands on their property.

On the same day the number of 11
the slain at the Palace of Shushan was brought before the King, when 12
the King said to Esther the Queen, "In the Palace of Shushan the Jews have slain and destroyed five hundred persons, and the ten sons of Haman;—What have they done in the rest of the Royal Provinces?—Now what is your request?—and it shall be given to you!—And what is your petition further?—and it shall be done!"

And Esther replied, "If it is the 13
King's pleasure, grant that the Jews may do to-morrow what they have done to-day in Shushan,—and let them hang the ten sons of Haman on the Gallows!"

14 And the King replied, "It shall be done." So a Decree was issued in Shushan, and the ten sons of
15 Haman were hung up. The Jews also who were at Shushan collected on that day, and slew in Shushan three hundred persons, but laid not their hands upon their property.
16 And the rest of the Jews who were in the Royal Provinces collected and stood for their lives, and for peace from their enemies, and killed seventy-five thousand of their haters,
17 but did not seize their property, on the thirteenth day of the month of Adar, but rested on the fourteenth, and made it a day of festivity and
18 rejoicing. The Jews in Shushan, however, collected on the thirteenth and fourteenth of it, but rested on the fifteenth, and made that a day
19 of festivity and pleasure. Consequently the scattered Jews who resided in the scattered villages make the fourteenth day of the month Adar a delight and festivity, and a good day, and send presents to their neighbours.

The Feast of Purim Appointed to the Jews.

20 Mordecai afterwards recorded these events, and sent letters to all the Jews who were in the whole of the Dominions of King Khushrush,
21 near or far, to ordain to them to celebrate the fourteenth day of the month of Adar, and the fifteenth
22 day of it, from year to year, as days upon which safety came to the Jews from their enemies, and as the month which was turned from agony to delight for them, and from despair to be a pleasant day, and to make them days of festivity and delight, and for sending presents everyone to his neighbour, and gifts to the poor.
23 The Jews consequently undertook to continue it, as they had begun to do, and as Mordecai had written to
24 them, for Haman-ben-Hammadatha, the Agagite, the oppressor of all the Jews, had plotted against the Jews to exterminate them, and he had thrown the arrow, (that was his lot), to defeat and exterminate them.
25 However, when it came to be discovered, the King commanded by letters to turn the wicked plot, that he had contrived against the Jews, upon his own head, and they hung him and his sons on a Gallows.

They consequently name those 26
days, "Purim,"[1] from the word for an Arrow. Therefore on the receipt of these letters, and an account of what they had experienced, and what had occurred to them, the Jews 27
decreed and imposed upon themselves and on their descendants and all who joined them, that they would not omit to do year by year on these two days as the letters directed. And that those days should be 28
remembered and practised from generation to generation, in every family, province, and town, and that these days of Purim should not be omitted amongst the Jews, nor the memory of them cease from their race.

Esther Confirms the Feast of Purim.

Esther, the Queen, also, wrote 29
with full authority to confirm the second Decree of Purim; and sent 30
letters to all the Jews of the hundred and twenty-seven provinces of the Empire of Khushrush, as messages of peace and security. And confirmed 31
the fixed days of Purim as Mordecai and Queen Esther had appointed to them; and which they had taken upon the souls of themselves and their race, with acts of fasting and crying,—So the Command of Esther confirmed the affairs of the Purim, and it was recorded in this book.

The Greatness of Mordecai.

King Khushrush afterwards laid a 10
tax on the land and the isles of the sea. And as to all the result of his 2
authority and power, and the wide greatness of Mordecai, how great he was with the King, they are recorded in the history of the events of the days of the Kings of Media and Persia. For Mordecai the Jew was second 3
to King Khushrush, and great among the Jews, and delightful to the man of his countrymen. He sought to benefit his People, and made safety for all his race.

[1] Note.—Purim, "Arrow," from the Persian, "Pur," پر, an arrow.—F. F.

THE END OF THE BOOK OF ESTHER.

THE BOOK OF DANIEL.

BOOK THE FIRST.

HISTORY OF DANIEL.

Nebukadnezzar orders Daniel and Others to be Educated.

1 NEBUKADNEZZAR, King of Babel came in the third year of Jhoiakim King of Judah, to Jerusalem,
2 and besieged it, and the ALMIGHTY gave Jhoiakim, King of Judah into his power, with part of the furniture of the House of God, and he carried them to the land of Shinar, to the House of his God, and he put the furniture into the treasury of his God.
3 Then the King commanded Ashphenaz, his High Chamberlain, to select some of the children of Israel, and some of the Royal Family, and
4 some of the nobles. Boys in whom there was no defect, and pleasing in appearance, and to educate in every science, and have them taught in knowledge, and trained in affairs,—who might have ability in them to attend in the Royal Palace; and to teach them the alphabet and
5 language of the Kasdim. The King also assigned them daily a portion of the Royal food, and wine from his own altar, and to educate them for three years, and at the end for them to attend before the King.
6 And there were amongst them, from the children of Judah, Daniel, Hananiah, Mishal, and Azariah.
7 But the High Chamberlain changed their names, and gave to Daniel, Beltishazar, and to Hananiah, Shadrak, and to Mishal, Meshak, and to
8 Azariah, Abed-nego. Daniel, however, decided in his heart not to pollute himself with the king's food, or wine from his cellar, so he requested of the High Chamberlain that he might
9 not be defiled. And GOD gave Daniel favour and acceptability with
10 the High Chamberlain. The High Chamberlain, however, said to Daniel, "I am afraid of my Master the King, who has appointed what your food and drink shall be, and he will observe your faces more gloomy than the lads who are around you, and I shall forfeit my head to the King!"
11 But Daniel replied to Meltzar who had been appointed High Chamberlain over Daniel, Hananiah, Mishal, and Azariah. "Pass by your servants,
12 I pray, for ten days, and give us grain
13 to eat, and water to drink. And compare our appearance for yourself, with the appearance of the lads who eat the King's food, and do with your servants according to the result."
14 So he listened to this request of his, and passed them for ten days,
15 and at the end of the ten days he made an examination of the result, which was they were better and
16 fairer in body than all the lads who ate the Royal provisions. So he gave them grain.
17 And GOD gave to these fair lads intelligence and skill in all books, and science; and to Daniel understanding about all visions and dreams.
18 And at the end of the period the King had commanded for their production, the High Chamberlain brought them to the presence of
19 Nebukadnezzar. Then the King conversed with them, and found none amongst them all equal to Daniel, Hananiah, Mishal, and Azariah. So they attended in the Royal
20 presence, and in every matter of scientific knowledge that the King enquired of them about, he found them ten times better informed than all the Engineers and Mathematicians who were in his whole Empire. And
21 Daniel lived until the first year of King Kuresh.

Nebukadnezzar's Dream.

2 It occurred in the twelfth[1] of the reign of Nebukadnezzar that Nebukadnezzar dreamed dreams, and his

[1] NOTE.—Ch. 2, v. 1, "Second" for "Twelfth year" is a chronological impossibility, as will be seen by Second Kings, ch. 24, v. 1, i examined; and also the statement in Daniel ch. 1, that it was at least three years afte Nebukadnezzar's return from the capture o

mind was disturbed, and his sleep
2 left him. The King consequently ordered to call the engineers and mathematicians and enchanters, and Kasdim[1] to explain the King's dreams to him. So they came and stood
3 before the King. When the King said to them "I have dreamed a dream, and my mind is disturbed to understand the dream."
4 But the astronomers replied to the King in Aramic, "King may you live for ever! Tell the dream to your Slaves, and we will explain it clearly!"
5 He responded to the Astronomers, and said, "The purport has gone from me!—But look! If you do not inform me what the dream was, and explain it, you shall be cut in pieces, you slaves, and your houses be made
6 a dung-hill!—But if you show the dream and explain it, you shall be given gifts and great honours!—Relate, therefore, what I saw first, and show me the dream, and explain it!"
7 They again answered, and said, "Let the King tell to his slaves the dream, and we will explain its meaning!"
8 The King retorted and said, "I know assuredly that you are putting off, because you discover that the
9 matter has gone from me.—Therefore, if you do not inform me what the dream was,—you have one fate; —for you utter lies, and rotten contrivances, to talk before me till my mood changes;—Look sharp! Tell me the dream!—when I shall know that you can explain its meaning!"
10 The astronomers replied to the King, and said, "There is never a man on earth who is able to accomplish the King's demand! Because no Great King or Ruler ever asks such a thing, of any engineer, enchanter, or astronomer! And the 11
statement the King demands is tremendous! And besides there is no one who could accomplish it to the King, except the Gods, whose dwelling is not in flesh!"

Because of this the King was angry, 12
and excessively furious, and ordered the destruction of all the Scientists in Babel! and a Decree was pub- 13
lished to kill all the Scientists, and they searched after Daniel and his associates to kill them.

Daniel, however, met Ariok, the 14
Captain of the Guards, who had been sent by the King to kill the Scientists of Babel. He addressed and asked 15
Ariok, the Superintendent of the King,—"On what account is the Decree of the King so sudden?"

And Ariok informed Daniel of the affair. Then Daniel rose, and went 16
to the King, and begged to be given a fixed time when he would explain it to the King.

Daniel then returned to his house 17
and communicated with Hananiah, Mishal, and Azariah his companions, 18
about the matter, and entreated them to request the GOD of HEAVEN not to hide this thing, so that Daniel and his friends might not be destroyed with the rest of the Scientists of Babel. After that the secret was 19
revealed to Daniel in a vision at night, and Daniel thanked the GOD of HEAVEN. Daniel addressed Him 20
and said;

Daniel's Anthem of Thanks.

"Should not the Name of GOD be blessed,
For ever and ever?
For wisdom and power are His;
And He changes the times, 21
And appoints opportunities;
He raises kings and depresses kings;
He to the wise gives wisdom,
And He gives knowledge and skill.
He reveals the deep and the hidden; 22
He knows what is obscure,
And light resides with Him.

Jerusalem, before Daniel had finished his education and been introduced as a Page at Court, as stated in Daniel 1, as above. We cannot, therefore, doubt but that the word עשר (aser)—"ten" has been omitted after the first numeral שׁתים (shethim)—two, which in Hebrew form one word, "twelfth.' I consequently translate it as "twelfth year.' —F. F.

[1] Astronomers.

23 I thank You, GOD of my Fathers,
And praise for giving me science, and power,
And revealing what we sought from You;
Revealing this thing of the King's."

Daniel asks an Audience.

24 In consequence of this Daniel went to Ariok, whom the King had appointed to destroy the Scientists of Babel, and said to him, "Do not destroy the Scientists of Babel!—Bring me before the King, and I will myself explain it to him."

25 Ariok consequently went in haste with Daniel to the King and said to him, "I have found a man from among the Captive Jews who can tell the King the meaning."

26 The King then addressed, and asked Daniel,—who was named Beltishazar;—"Are you able to tell me the Dream that I saw, and explain it?"

27 Daniel replied to the King and said,—"The secret that the King demands no Scientist, Enchanter, or Engineer is able to decide and show
28 to the King!—However, there is a GOD in Heaven who reveals the hidden, and He has made known to King Nebukadnezzar what will be in future times.—

Nebukadnezzar's Dream.

"Your Dreams, and the visions of your head upon your bed were these.
29 From you, King, your thoughts ascended on your bed, as to what would be after now, and the Revealer of the Hidden made known to you,
30 what will be! But not for any Science that I possess, more than any living, has this secret been revealed to me, but, with the object for me to make it known to the King, and that you might know the thoughts of your mind.

31 "You, King, were looking, and saw a Great Image. This Image which was great, and its splendour dazzling, stood before you, and its aspect was
32 terrible. The head of the Image was of fine gold; its breast and arms of silver; its belly and thighs of brass;
33 its legs of iron; its feet part of iron
34 and part of clay! You looked at it until a stone was cut without hands and thrown against the iron and clay feet of the Image, and broke them to
35 pieces. Then at once, the Iron, Clay, Brass, and Gold were broken, and became like chaff from threshing wheat, and the whole were carried away by the wind, and no rest was found for them; but the stone that struck the Image became a Great Mountain, and filled the earth!

36 "THAT WAS THE DREAM.—Now the meaning shall be told to the King.

37 "You, King, are a King of Kings! to whom the GOD of HEAVEN has
38 given this Empire, its power, its might, and splendour. And wherever the sons of men reside, the beasts of the field, and the birds of the skies, he has given into your hand, and you rule all of them.—You are the Head of Gold!

39 "But after you another Kingdom will arise inferior to yours! and another third kingdom of brass, which will rule over all the country.
40 Then a fourth kingdom that will be as strong as Iron. Because as Iron breaks and crushes all, so like iron it will break all in pieces, and crush.
41 And as you saw its feet and toes were formed part of clay, and part of iron; that Kingdom will be a divided one; yet the firmness of iron will be in it, because you saw the iron mixed with
42 tempered clay. So as the toes were part of iron, and part of clay, part of that Empire will be strong, and part brittle; and as you observed the iron
43 was mixed with the tempered clay, they will mix themselves with the races of mankind;—but will not stick together with each other, as iron does
44 not unite with clay. But in the days of those kings, the GOD of HEAVEN will establish an EVERLASTING EMPIRE, and Indestructible,—whose Sovereignty will not be transferred to another People. It will subdue and break all the Kingdoms, and will stand for ever! And as you saw a stone cut
45 from a rock,—but not by hands,—which broke the iron, the brass, the clay, the silver, and the gold;—the GREAT GOD has revealed to the King what will come after now,—and the Dream is certain, and my Interpretation true!"

Nebukadnezzar's Astonishment and Terror.

46 Then King Nebukadnezzar fell on his face and did reverence to Daniel,

and commanded to present a gift and
47 perfumes to him. Then the King addressed Daniel and said;

"I know by a proof that your GOD is a GOD of Gods, who makes kings, and reveals the hidden, since you have been able to disclose this hidden thing!"

Daniel is Promoted.

48 The King afterwards promoted Daniel, and presented him with great gifts, and made him Governor over all the Province of Babel, and President of all the Scientists of Babel.
49 Daniel, however, asked it from the King, and he appointed as Administrators of the Province of Babel Shadrak, Meshak, and Abed-nego. But Daniel continued at the King's Court.

The Golden Column.

3 Nebukadnezzar the King made a Golden Column, whose height was sixty cubits, and its breadth six. He erected it on the plain of Dura, in the Province of Babel.

Dedication of the Golden Column.

2 Then Nebukadnezzar sent to collect the Viceroys, Presidents, and Lawyers; the Judges, the Treasurers, the Counsellors, the Justices, and all the Governors of Provinces, to assemble for the dedication of the column that King Nebukadnezzar had erected.
3 Consequently all the Viceroys, the Presidents, and Lawyers, with Judges, Treasurers, the Counsellors, the Justices and all Governors of Provinces assembled to the dedication of the Column that King Nebu-
4 kadnezzar had set up. Then the Herald proclaimed:—

The Fiery Furnace.

"It is commanded to you.—Peoples,
5 Nations, and Languages, that at the time you hear the sound of the horn, pipe, harp, sackbut, psaltery, bagpipe, and all kinds of music, you shall fall down and worship the Column of Gold that Nebukadnezzar the King has
6 erected!—And whoever does not fall down and worship it,—shall immediately be flung into the middle of the burning fiery furnace!"
7 Consequently at the time appointed when all the Peoples heard the sound of the horn, the pipe, the harp, the sackbut, the psaltery, the bagpipe, and all kinds of music, all the Peoples Nations, and Languages, fell and worshipped the Golden Column that King Nebukadnezzar had set up!

The Jews Accused of not Worshipping it.

However, at that time some men of 8
the Kasdim approached and accused the Jews. They addressed King 9
Nebukadnezzar,

"May you live for ever, King!—Did 10
not you yourself, King, appoint a Decree for all men, when they heard the sound of the horn, the pipe, the harp, the sackbut, the psaltery, the bagpipe, and all kinds of music, to fall down and worship the Golden Column? And that whoever did not fall down 11
and worship, should immediately be flung into the middle of the burning fiery furnace?—But there are men of 12
the Jews whom you have appointed over the administration of the Province of Babel, Shadrak, Meshak, and Abed-nego;—these men have not obeyed you, King! They have not fallen down to your God; and have not worshipped the Golden Column that you have set up!"

Then Nebukadnezzar, in rage and 13
fury, commanded Shadrak, Meshak and Abed-nego to be brought. And the men were brought before the King; when Nebukadnezzar addressed and 14
said to them.

"Shadrak, Meshak, and Abed-nego, why do you not honour and fall down to my God, nor worship the Golden Column I have erected?—However, are you prepared, at the 15
time you hear the sound of the horn, the pipe, the harp, the sackbut, the psaltery, the bagpipe, and all kinds of music to fall down and worship the Column that I have made?—If you will not worship, you shall be immediately flung into the middle of the burning fiery furnace!—And who is the God that can deliver you from MY hand?"

Shadrak, Meshak, and Abed-nego 16
replied, and said to King Nebukadnezzar;—

"We do not care enough about 17
this Decree to answer you!—Be sure there is a GOD Whom we worship, Who is able to deliver us from the burning fiery furnace! And HE will deliver us from your hand, King!

18 But if not, let it be known to yourself, King, that we will not reverence your God, nor worship the Golden Column you have set up!"

The Despot's Fury.

19 Then Nebukadnezzar was filled with fury, and the shape of his face was changed, at Shadrak, Meshak, and Abed-nego, so in reply he ordered them to heat the furnace seven times
20 more than usual, and commanded the strongest men in his army to bind Shadrak, Meshak, and Abed-nego, and to fling them into the fiery furnace!
21 Consequently these men were bound in their trousers, waistscoats, mantles, and turbans, and flung into the middle of the burning fiery fur-
22 nace. However, because the furnace was made excessively hot, owing to the urgent command of the King, the men who took up Shadrak, Meshak, and Abed-nego were killed by the
23 flame of the fire; but those three men, Shadrak, Meshak, and Abed-nego fell bound into the centre of the burning fiery furnace!
24 Then Nebukadnezzar was terrified, and rose up hastily, and addressed his Counsellors, and asked, "Did we not throw three men bound into the middle of the burning fiery furnace?"

They answered and said, "Certainly, King!"

25 He replied and said,—"How then do I see four men loose, walking in the midst of the fire, and unimpaired? And the appearance of the fourth is like a SON of a GOD!"

26 Then Nebukadnezzar approached the entrance of the burning fiery furnace, and called, and said,—"Shadrak, Meshak, and Abed-nego, servants of the HIGHEST GOD, come out, and come here!"

Then Shadrak, Meshak, and Abed-nego came out of the midst of the
27 fire, and the Viceroys, the Presidents, and the Counsellors of the King, saw the men, and that the fire had not had power over their bodies, and that the hair of their heads was not singed, and their clothing not injured, and the smell of fire was not upon them.
28 Nebukadnezzar consequently exclaimed, "Thank the GOD of Shadrak, Meshak, and Abed-nego, Who sent His Messenger, to deliver His servants who trusted upon Him, who disregarded the Royal Decree, and gave up their bodies, and would not serve, and would not worship any God, but their own GOD! Therefore I now 29
Ordain a Decree to every People, Nation, and Language, that whoever shall speak insultingly of the GOD of Shadrak, Meshak, and Abed-nego, shall be cut to pieces, and their houses made a dung-hill, because there is not another GOD who is able to deliver like Him!"

The King afterwards promoted 30
Shadrak, Meshak, and Abed-nego, in the Province of Babel.

(Ch. 4. A.V.) Nebukadnezzar's Proclamation of Gratitude to the God of Israel.

"Nebukadnezzar the King, to all 31
Peoples, Nations, and Languages, who reside on all the earth,—Perfect Peace!—

"It is a pleasure to me to declare 32
the signs and wonders which the HIGHEST GOD has shown towards me. How great are His Signs! And how mighty His wonders! He reigns king for ever! And His Government is for ages of ages! (Ch. 4. Heb.)

"I, Nebukadnezzar, was at peace
in my home, and flourishing in my Palace. I dreamed a vision, and 2
was depressed, and the thoughts upon my bed, and the visions, terrified my head. Therefore I issued an order 3
to bring before me all the Scientists of Babel to explain the purport of my dream. Consequently the 4
Engineers, the Enchanters, the Astronomers, and Mathematicians came, and I related my Dream to them;—but they could not explain its meaning. At last, however, 5
Daniel came before me;—whom I have appointed Prince of Bel,—after the name of my God,—and in whom there is the spirit of the Holy Gods,—to whom I related my Dream;—

Nebukadnezzar's Second Dream.

"'Bel-Tishazar, Chief of the Engi- 6
neers, because I know that the spirit of the Holy Gods is with you, and no secret is hidden from you, look at the vision I dreamed, and tell me its explanation, for the visions of 7
my head on my bed were these.—I looked, and saw a tree in the middle of the land, and it was very high. The tree grew, and strengthened, 8

and its top touched the skies, and it could be seen to the extent of the
9 country. Its foliage was pleasant, with plenty of fruit, and food for all upon it. The beasts of the field sheltered under it, and the birds of the skies dwelt on its branches, and
10 all animals were fed by it. I watched, looking at the vision of my head on my bed, and saw a Holy Watchman
11 descend from the heavens. He spoke with Authority, and said, 'Cut this tree down! Cut off its branches! Shake off its leaves, and scatter its fruit. Drive the beasts from under it, and the birds from its boughs.
12 "'However, leave its roots in the earth, with a fence of iron and brass, in the grass of the field and moisten it with the dew of the skies, and let its lot be with the beasts of the
13 earth. Change his heart from a human, and let the heart of a beast be given to him, and let seven
14 seasons pass over him. By Decree of the Watchers it is decreed, and by the command of the Holy Ones is the Order about the affair; so that the living may learn that the HIGHEST rules in the kingdom of men, and gives it to whoever He decides, and raises the vilest of men over it!'
15 "That was the Vision I dreamed, I Nebukadnezzar. But you, Bel-Tishazar tell the explanation, for all the Scientists of my Empire are not able to explain or to interpret it, so I called you to Myself; because the Spirit of the HOLY GOD is in you.
16 "Then Daniel, whom I had appointed Prince of Bel, was at first amazed on hearing it, and his thoughts troubled him.

"Therefore I, the King, addressed Bel-Tishazar and said, 'Do not let the Dream or its explanation trouble you!'

"But Bel-Tishazar replied, and said,—'May the portent of the dream be to those who hate, and its explanation of those who oppose you!—
17 The Tree that you saw, that was great and strong and whose top touched the skies, and that was seen
18 all over the land, whose foliage was beautiful, and with plenty of fruit, with food for everyone upon it; under which the beasts of the field dwelt, and the birds of the skies nestled on
19 its boughs; It was YOURSELF, KING! who have grown, and strengthened, and increased in power, and touch the skies, and govern the bounds of the land! And as you saw a Holy 20 Watcher descend from the skies, and command to fell the tree and destroy it, yet to leave its roots in the ground, and surrounded with iron and brass in the grass of the field, and to be moistened with dew from the skies; and its lot to be with the beasts of the field, until seven Seasons had passed over it;—This is its explana- 21 tion, and, King! it is a DECREE of the HIGHEST, proclaimed against my Lord, the King,—and to drive you 22 from among men. And you will be driven to be with the beasts of the field, and you shall eat the grass like oxen, and be wet with the dew of the skies,—and seven Seasons shall pass over you, until you learn that the MOST HIGH rules over the Empire of man, and gives it to whoever He decides!

"'But since they were ordered to 23 leave the stump of the roots of the tree,—your kingdom will be reserved for you, until you understand that the Heavens rule!

"'Consequently, King, let my advice 24 be pleasing to you, and redeem your sins by righteousness,—and your faults by mercy to the wretched. Then there may be a continuance of your prosperity!'"

All this happened to King Nebu- 25 kadnezzar.—At the end of twelve 26 months he was walking upon the Royal Palace of Babel, when the King exclaimed and said;—

"Is not this Great Babel itself what 27 I have built, for the residence of My Majesty, by MY might, and for the Splendour of MY MAGNIFICENCE?"

Immediately after the King had 28 spoken, a voice fell from the heavens —"King Nebukadnezzar! it is proclaimed against you!—The Empire has gone from you! And you shall 29 be driven out from mankind, and you shall stay with the beasts of the field. You shall eat grass like oxen; and seven Seasons shall pass over you, until you learn that the HIGHEST rules in the kingdoms of men, and gives them to whoever He decides."

"In that hour at that moment it 30 was accomplished on Nebukadnezzar and he was driven out from mankind, and ate grass like oxen, and he was wet with the drops of the skies rained

upon him, until his hair grew like
31 eagles and his claws like birds. But
at the end of the period I, Nebukad-
nezzar, raised my eyes towards
the heavens, and my understanding
returned to me, and I blessed the
HIGHEST, and praised and honoured
Him LIVING FOR EVER;—for His
Government rules for ever,—and His
32 Dominion for ages of ages. For all
the dwellers on earth may be con-
sidered as nothing;—but HE rules as
with His army in the Host of the
Heavens, and over the inhabitants of
the earth, and there is none who can
restrain His hand, and say to Him
'What are You doing?'

"At the same time my intellect 33
returned to me, and the splendour of
my Empire, my honour, and glory
came back to me; and my Advisers
and Nobles came and fixed me in
the empire, and they granted power
to me.

"Consequently, I, Nebukadnezzar,
praise and exalt, and honour the
KING OF HEAVEN; for all His acts
are right, and ways just;—and He is
able to depress those who walk in
pride."

THE BOOK OF DANIEL.

BOOK THE SECOND.

THE FALL OF BABYLON.

(538 B.C.) The Pride, Wickedness, and Fall of Bel-Shazzar.

5 The King Bel-Shazzar made a great
supper for a thousand of his Nobles,
and drank wine with the thousand
2 Lords. Bel-Shazzar while excited by
wine, commanded to bring the cups
of gold and silver which Nebukad-
nezzar his ancestor had brought from
the Temple at Jerusalem, that the
King, his Nobles, his wives, and con-
3 cubines might drink from them. So
they brought the cups of gold which
had been carried from the Temple of
the House of GOD, at Jerusalem, and
the King and his Nobles, with his
wives and concubines drank from
4 them. They drank wine, and praised
the Gods of gold, and silver, brass,
iron, wood and stone.

The Writing on the Wall.

5 In the same hour the fingers of a
man's hand appeared, and wrote
opposite the lamp on the wall of the
Palace of the King,—and the King
watched the portion of a hand as it
6 wrote. Then the brightness of the
King changed, and his thoughts
troubled him, and the joints of his
loins were relaxed, and his knees
7 struck one against the other. The
King therefore cried loudly to bring
the Mathematicians, Astronomers,
and Lawyers, whom the King ad-
dressed, and said to the Scientists of
Babel;—

"Whatever man can read that
writing, and explain its meaning,
shall be clothed in purple, and have
a chain of gold put on his neck, and
shall be one of the three Governors
of the Empire!"

Then all the King's Scientists 8
entered, but they were not able to
read the writing, or to explain the
meaning of it to the King. King Bel- 9
Shazzar was consequently greatly
troubled and the brightness of his
expression was changed, and his
Advisers were perplexed.

Because of the consternation of the 10
King and his Counsellors, the Queen
Dowager came into the banqueting
house, and addressed the King and
said,

"May you live for ever, King!—
Let not your thoughts trouble you, or
your expression change.—There is a 11
man in your Empire in whom is the
spirit of the HOLY GODS; and in the
times of your ancestors, light and
intelligence and science, like the
science of the Gods, was found in
him, and King Nebukadnezzar your
ancestor appointed him chief of the
Engineers, Enchanters, Astronomers,
and Mathematicians, because a spirit 12
of light, and knowledge, and under-

standing in the explanation of Dreams, the solution of problems, and loosening of difficulties was found in him,—in Daniel,—by the king, who appointed him as Prince of Bel.—So let Daniel be called, and he will explain the problem."

Bel-Shazzar's Offer to Daniel if he reads The Writing on the Wall.

13 Daniel was therefore brought before the King; when the King addressed him and said to Daniel,

"Are you the Daniel of the sons of the Captives who were brought by my
14 Ancestor from Judea? For I have heard that the spirit of the Gods is in you, and light, and intelligence, and that supreme science is found in you.
15 Now the Scientists, and Enchanters, have been brought to me to read that Inscription and explain its meaning, but they are not able to explain the
16 meaning of the phenomenon. But I have heard about you, that you could explain it clearly, and solve its difficulties. Therefore if you are able to read the writing, and explain its meaning, you shall be clothed in purple, and a chain of gold be put on your neck, and be of the three who govern the Empire!"

Daniel Refuses the Reward, but reads the Writing.

17 Daniel, however, answered and said to the king;—

"Keep your gifts to yourself! And your plunder for others!—However I will read the Inscription for the
18 King; and explain its meaning.—As regards yourself, King, the HIGHEST GOD gave your ancestor Nebukadnezzar this Empire, and Greatness,
19 and Power, and Majesty;—And at the Grandeur given to him, all the Peoples, Nations, and Languages were trembling and fearing before him.—Whoever he decided, was murdered; and whoever he decided should live, they did live; and he promoted whoever he chose, and threw down whoever he determined.
20 But when his heart became exalted, and his mind overbearingly insolent, he was driven from the throne of his Empire, and they took his glory from
21 him, and he was driven from mankind, and lived with the beasts, and dwelt among the wild asses, eating grass like oxen, and was wet with the dropping rain of the skies, until that he learnt that the HIGHEST GOD rules over the Kingdoms of Men, and places whoever He decides over them.—Yet you, Bel-Shazzar, his 22
descendant, although you knew all this, have not humbled your heart, but have exalted yourself against the 23
LORD of the HEAVENS and have brought the cups of His House out to yourself,—and you, your Nobles, your wives, and concubines, have drank wine from them, and honoured the Gods of silver and gold; brass, iron, wood, and stone,—who neither see, nor hear nor know;—but you have not thanked the GOD in Whose hand your breath is, and Who knows all your ways;—from Whom, also, 24
was sent the part of a hand that affixed this inscription. And this is 25
the Inscription that is affixed:—

"'MENA, MENA, TIIEKEL; OH! FARSIN!'[1]

"This is the explanation of the 26
Mandate.

"MENA. Decided — (GOD has 27
decided about your kingdom, and destroyed it).

"TIIEKEL. Weighed — (You have 28
been weighed in the scales and found insufficient).

"O! FARS! (Your empire is Per- 29
sianized, and given to the Medes and Persians!)"[1]

Bel-Shazzar commanded, and they 30
clothed Daniel in scarlet, and put a chain of gold upon his neck, and proclaimed him as one of the three Rulers of the Empire!

Bel-Shazzar King of the Kasdim was slain on that night, and Dariush 31
the Mede seized the Empire, being 6
then sixty-two years of age.[2]

(538 B.C.) A Medo-Persian Republic Established in place of the Despotism of Babel.

It was decided for Dariush to be 2
President; But there were appointed a hundred and twenty-seven Viceroys over the Empire, who were to join in

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1 NOTE.—Ch. 5, v. 29. The exact meaning is, "Decided! Decided! Weighed;—Ahoy! Persians!"—F. F.

2 NOTE.—Ch. 6, v. 1, of A. V. is v. 31 of ch 5, in the original Chaldee.—F. F.

3 all the Government.[1] But over them were three Premiers of whom Daniel was the Chief, to whom the Viceroys were to give accounts, so that the King might not suffer loss.

The Plot against Daniel.

4 Daniel, however, himself was appointed the Premier over the Senators, because he had an enlightened mind, and the King set him over the
5 whole Empire. The superintendents and Viceroys consequently looked out to find something against Daniel in reference to his administration. But they were unable to find an error or fault, because he was faithful, and no error or fault could be found about
6 him. These men consequently said; "We shall not find anything wrong against Daniel, unless it is found in
7 regard to the law of his GOD." These Superintendents and Viceroys therefore approached the King and said thus to him,—

"King Dariush, may you live for
8 ever! All the Superintendents, Governors, and Viceroys, Counsellors, and Deputies, of the Empire have consulted together to pass a Royal Decree, and to proclaim an edict, that any one who may seek a request from any God or Man for thirty days,—except from yourself, King,—shall be flung into the Den of
9 Lions! Therefore, King, confirm the Interdict, and sign the record, so that it cannot be altered, according to the law of the Medes and Persians which cannot be abolished."

10 The King Dariush accordingly confirmed the Interdict.

11 But although Daniel knew the Record was signed, he went to his house, and opened the window of his chamber towards Jerusalem, and kneeling thrice a day on his knees, he prayed and gave thanks, as he had done formerly to GOD. These men 12
then visited him and found Daniel asking and entreating of GOD as formerly. They consequently ap- 13
proached and asked the King, about the Interdict.

"Did you not sign an Interdict against any person who should ask anything from any God or Man, for thirty days?—except, King, from you, —that they should be thrown into the Den of Lions?"

The King replied and said;—"I did establish that, according to the law of the Medes and Persians that alters not."

Then they responded and said to the 14
King, "That Daniel, who is one of the sons of the Captives, does not regard you, King, or the Interdict that you signed, but prays three times a day, making his requests!"

When, however, the King heard this 15
statement he was exceedingly disturbed over it, and set his heart to deliver Daniel, and exerted himself till the departure of the sun, to rescue him. Those men however pressed on 16
to the King, and said to the King, "You know, King, the Law of the Medes and Persians, that any Interdict or Decree confirmed by the King cannot be altered."

Daniel flung into the Den of Lions.

The King consequently said, "Let 17
it be done to Daniel!" So they flung him into the Den of Lions.

The King, however, addressed Daniel and said, "Your GOD, Whom you constantly serve, will deliver you."

They then placed a large stone at 18
the mouth of the Den, and the King sealed it with his seal, and his Nobles also sealed it, so that the trap might not be opened for Daniel. Then the 19
King returned to his palace, and sat down fasting, and did not permit food to be brought before him, and sleep fled from him. The King conse- 20
quently rose at early dawn, and went in anxiety to the Lions' Den; and 21
when he approached to the Den, he called in an agonized voice to Daniel. The King addressed him and said, "Daniel! Daniel! servant of the LIVING GOD! Has the GOD Whom you serve continually been able to deliver you from the Lions?"

[1] NOTE.—Ch. 6, v. 2. This shows that the Medo-Persian rule was, at least originally, a Federal, or Constitutional Commonwealth, with Darius as Imperial President, Cyrus as Vice-President, and an Oligarchic, or probably an Elected Parliament of 127 leading men as Legislators, for by the subsequent history of Daniel it is quite clear that Darius or Cyrus, as individuals, had no legislative, but only administrative functions in the New Empire. These facts should be borne in mind, for the ignorance of them by the Old Translators, and all commentators, has introduced wild confusion and error into the study of the Historical Scriptures—error that has been seized greedily by the assailants of revelation to attack our faith.—F. F.

22 When Daniel replied and said,
"Yes, King, yes! May you live for
23 ever, King! GOD sent His Messenger and closed the mouths of the lions, who could not devour me! Because I was innocent before Him. And also against you, King, I have done no wrong."

Daniel Released from the Den.

24 The King consequently was exceedingly glad about it, and commanded to release Daniel from the Den. So they released Daniel from the Den, and no injury was found upon him, for he had trusted in GOD.

The Conspirators Flung to the Lions.

25 Then the King commanded and they brought those men who had accused Daniel, and flung them into the Den of Lions, they, their children, and wives; and they had not arrived at the floor of the Den before the lions seized them, and broke all their bones.

Conversion of Dariush and the Worship of God Ordained.

Dariush the King afterwards 26
wrote:—
"To All Nations, Peoples, and Languages, who dwell on all the Earth,—much Peace to you:—From 27
Myself I issue a Decree, that in all the Governments of my Empire they must tremble and do reverence before the GOD of DANIEL; for He is a LIVING GOD, and exists, and His Dominion cannot be destroyed; and His Government is to eternity! He 28
delivers and rescues; and produces signs and wonders in the heavens and on the earth;—for he delivered Daniel from the power of the Lions."
Thus Daniel prospered in the em- 29
pire of Dariush, and the empire of Kuresh the Persian.

END OF THE HISTORY OF DANIEL.

THE BOOK OF DANIEL.

BOOK THE THIRD.

THE PROPHECIES OF DANIEL.

(555 B.C.) The Four Beasts.

7 In the first year of Bel-Shazzar, King of Babel, Daniel dreamed a dream,—and a vision of his head upon his bed. He therefore wrote the dream of his
2 head, and related the matter. Daniel spoke and said:

The Vision of the Four Beasts.

"I saw a vision, in the visions of the night, and noted the four winds of the sky rush out upon the Great
3 Sea! And four Great Beasts arose from the sea, different from one
4 another. The First, like a Lion, with wings like an Eagle; I continued watching until it folded its wings and alighted upon the land, and stood on its feet like a man, and a human heart was given to it.
5 "Then I saw another beast,—the Second—like a Bear, and it established a Dominion. It had three tusks in its mouth amongst its teeth; and it was commanded to arise and devour much flesh.
"After that as I was looking I saw 6
another, like a Leopard, and it had four wings like a bird on its back, and four heads, and life and a Dominion were given to it.
"After that I looked and saw 7
BEINGS in the visions of the night;
"Then I noted a Fourth Beast,—Terrible, Dreadful, and very Strong! And it had iron teeth. It devoured much, and stamped and broke with its feet the rest. It was, however, different from all the previous beasts;—and had Ten Horns. While I was 8
reflecting about the Horns, I observed another little horn rise amongst them, but three of the former horns were pulled up before it. I, also, observed eyes like human eyes in this Horn, and a mouth speaking magniloquently!—

9 "I continued watching until the thrones were flung down, and The SPLENDOUR OF TIME sat. His robes glittered like snow, and the hair of his head was like clean wool. His Throne was flames of fire! Its wheels flashing
10 fire! A river of fire proceeded, and flamed before him; thousands of thousands served him; and crowds on crowds stood before him.—He sat to Judge; and the records were opened.
11 "I was looking for that time, because of the magniloquent words that the Horn spoke.—

"I continued looking, until the Beast was slain, and its body destroyed, and given to the burning fire!
12 But the rest of the Beasts had a period of Dominion, and a continuance of life was given to them, for a Period, and a Time.
13 "I continued watching, in the vision of the night, and saw in the clouds of the heavens one who was like a SON of MAN, who advanced to the SPLENDOUR OF TIME, and was intro-
14 duced to him, and he gave him a Dominion, and Glory, and Kingship;—and all Nations, and Peoples, and Languages bowed to him. His Dominion will dominate for ever, and not pass away, and his Empire will not be destroyed.
15 "The Spirit of myself, Daniel, was pained in its sheath, and the thoughts
16 of my head disturbed me, so I advanced to one of the by-standers and determined to enquire of him what all this meant, and he replied to me, and explained its purport.
17 "'Those four Great Beasts that you have seen are four Empires, which
18 will be established on the earth. The Saints of the MOST HIGH will afterwards take the Empire, and possess it for ever, and for ever and ever!'
19 "Then I determined to ascertain about the Fourth Beast, why it was different from them,—terrible, dreadful, with teeth of iron, and its claws of brass,—devouring, trampling, and
20 smashing the rest with its feet? And about the Ten Horns on its head, and the one that sprung up, when three fell before it? That Horn that had eyes and a mouth, and spoke magniloquently, and whose expression was more haughty than its companions?—
21 So I continued watching, and that Horn made war with the Saints, and
22 defeated them, until the SPLENDOUR OF TIME arrived, and gave Judgment for the Saints of the MOST HIGH, and the time came for the Saints to possess the Empire.

"Then he said, 'The Fourth Beast 23
is a Fourth Empire on earth. It will be different from all the Empires, and devour all the earth, and thrash it, and break it. And the Ten Horns of the 24
Empire, are Ten Kingdoms that will arise; but another will arise after them, and it will differ from these kingdoms, and will depose three kings. It will also speak in opposition to the 25
HIGHEST, and persecute the Saints of the MOST HIGH, and determine to change the Times, and the Laws;—and they will be given into his hand for a period, and periods, and half a period. Then the Tribunal will sit, and 26
its Dominion will be terminated, and destroyed, and abolished completely, when the Empire, and Dominion and 27
Grandeur of the Empire under the whole heavens, will be given to the Holy People of the MOST HIGH. His Empire is an eternal Empire, and all Dominions shall be subject to, and serve, Him.—There is the end of these affairs.'

"I, myself, Daniel, reflected greatly, 28
—was troubled,—and my thoughts disturbed me, but I kept the matter in mind."

The Vision of the Ram and Goat.

"In the third year of the reign of King 8
Bel-Shazzar, a Vision appeared to me, Daniel, after the former one that appeared to me. And I looked at the 2
Vision.—The Vision came to me when I was at the Palace of Shushan, which is in the Province of Elam,—and it seemed in the Vision that I went to the river Auli, and lifting my eyes in 3
the vision I looked, and saw a Ram stand by the river with two horns; and the horns were upright, and one higher than the other. But the higher grew up last. I watched the Ram 4
pushing west, and north and southward. No animal could stand before him, and none could escape out of his power, but he did as he pleased, and became great.

"And I continued to look out, and 5
saw a He-Goat come from the west, above the surface of the earth, and not touching the ground, and the Goat had a strong horn between the eyes, 6
and he went at the Ram with the two horns that I saw standing by the river,

and rushed at him with furious force.
7 Thus I saw him approach close to the
Ram; and he struck the Ram, and
broke his two horns, for the Ram had
no power to stand before him, so he
flung him to the ground, and stamped
on him, and the Ram had no escape
from his power.
8 "Then the He-Goat became very
great. But when at his full strength
his great horn was broken, and instead
of it four Powers arose from the four
9 winds of the heaven, and from one of
them came out a little Single Horn,
which became splendidly great against
the South, and against the East, and
10 against the SPLENDOUR. Then it ex-
alted itself to fight with the Heavens!
and threw down some of its Army,
and some of the Stars, and trod on
11 them! It even stood up against the
COMMANDER of THAT ARMY! and
took from him the Perpetual Offering,
and threw down his Holy Dwelling!
12 And an army was given to it against
the PERPETUAL, for wrong-doing, and
it threw down TRUTH to the ground;
—yet it was active and prospered.
13 "Then I heard a Saint speak, and
ask another Saint, 'Can you say for
how long the Vision is, and the deso-
lation of the Wicked is granted, during
which the HOLY ARMY will be trodden
down?'
14 "And he replied to him, 'For Two
Thousand and three hundred evening-
mornings, after which the Sanctuary
will be Sanctified.'
15 "And while I, Daniel, looked at the
Vision, and tried to understand it, I
saw something like the appearance
of a man stand before me, and I
16 heard a human voice near the Auli,
and it called, and said, 'Gabriel!
make this man understand the
Appearance!'
17 "So he came to my side, but I was
terrified at his approach, and fell on
my face, when he said to me,
'Understand, Son of Adam, that the
Vision is for a terminable period.'
18 "While he was speaking with me, I
fell into a stupor with my face to the
earth, but he approached and raised
me, when I stood up, and he said to
19 me; 'I will inform you what will
come in the future.—What will come
at the appointed time.

The Explanation of the Vision.

20 "'The Ram that you saw possessing
two horns are the kingdoms of Media
and Persia. And the He-Goat is the 21
kingdom of Ionia, and the Great
Horn that was between his eyes is
the first king. But he will be broken, 22
and four kingdoms will arise instead
of him from the Nation;—but not
with his vigour. And at the end of 23
those kingdoms, when the offences
are expiated, a king of fierce expres-
sion and who understands policy
will arise, with mighty power,—but 24
not his own power,—and be wonder-
fully corrupt, but prosper, and be
energetic and destroy the mighty and
Holy People. And his policy and 25
diplomacy will increase with his
power, so that he will enlarge him-
self to his own mind, and destroy
many by treachery.—Then he will
stand up against the PRINCE of
PRINCES,—and be broken without a
hand!
"'Be sure the Vision of the Even- 26
ing-Morning that you were told is
true; but shut up that Vision for it
is far distant.'
"Then I, Daniel, fainted, and was 27
sick for days.—I afterwards arose and
did the king's business. But I was
astonished at the revelation, and
could not understand it."

(538 B.C.) The Period of Restoration, and Daniel's Prayer for it.

"In the first year of Darius, son of 9
Khushrush, of the Median Race, who
became King over the Empire of the
Kasdim,—in the first year of his 2
reign, I, Daniel, ascertained from the
records the years that the LORD had
said to Jeremiah, the Preacher,
should pass for the completion of the
ruin of Jerusalem,—Seventy years.
So I turned my face to seek 3
ALMIGHTY GOD, by prayer and
supplication, with fasting and sack-
cloth, and ashes. I also prayed to 4
the LORD my GOD, and gave thanks
and said,

Daniel's Prayer.

"O, LORD! the GREAT and terrible
GOD! Who keeps the covenant with
those who love Him, and keep His
commands,—we have offended and 5
sinned, and revolted and turned
from your instructions, and decrees!
And we have not listened to your 6
servants the Preachers, who spoke
in Your Name to our kings, princes,
and fathers, and to all the People of
the country. Righteousness is Yours, 7

ALMIGHTY! but to us shame of face, as at this day;—to the men of Judah, and the population of Jerusalem, and to all Israel, whether near or afar, in every country where they have fled, because of the sin they have sinned against You.

8 "ALMIGHTY! with us, our kings, our princes, and fathers, who sinned
9 against you, is shame of face! But with our ALMIGHTY GOD are pities and mercies, although we have
10 rebelled against Him, and have not listened to the voice of the LORD our God to walk in His paths that He prepared before us, by the means
11 of His servants the Preachers. And all Israel has transgressed Your laws, and gone away so as not to listen to Your voice! Consequently the curse has been poured upon us, and the threat that was written in the Law of Moses, the servant of GOD, because we sinned against Him.
12 And He has confirmed His words that He spoke against us, and against our Rulers, who governed us, that HE would bring upon us great sufferings such as were never heard of under all the heavens, and which
13 occurred at Jerusalem, as they had been written in the Laws of Moses,—all those sufferings have come upon us!—Yet we appeased not the face of the EVER-LIVING GOD, by turning from our sins and by comprehending
14 the truth. Consequently the EVER-LIVING watched for the suffering, and brought it upon us,—for the EVER-LIVING GOD is absolutely right in all the acts that He does.—but we do not listen to His voice.
15 "But now, ALMIGHTY GOD, who brought Your People from out of the land of the Mitzeraim with a strong hand, and made yourself renowned, as at this day,—we have offended!
16 We have done wrong! ALMIGHTY, although You are right in what You have done, turn away Your anger, and wrath, I pray, from Your city, Jerusalem,—Your Holy Hill,— because by our offences, and the sins of our fathers, Jerusalem and Your People are a reproach amongst all
17 around them. So now, listen, our GOD, to the prayer of Your servant, and to his entreaty, and let Your face shine upon Your desolate
18 Sanctuary. For my sake, LORD, incline your ear, my GOD, and hear, —open Your eyes and see the desolations of the City upon which Your name was invoked,—because not for our righteousness do we let our entreaties fall before Your face, but because of Your many mercies.

"ALMIGHTY! listen! ALMIGHTY, 19
pardon! ALMIGHTY, hear, and act
Delay not for Your own sake, my
GOD, because Your Name was
invoked over Your City and over
Your People."

Then while I was speaking and 20
praying, and confessing my faults,
and the faults of my People, Israel,
and letting my entreaty fall before
the LORD my GOD, on account of
the Holy Hill of my GOD,—then, 21
while I was speaking and praying,
the man Gabriel, whom I had seen
in the previous Vision when ex-
hausted, approached me, about the
time of the evening offering, and,
entering, spoke and said to me;—

Gabriel's Revelation on his Second Appearance.

"Daniel, I have come to teach you
to understand. At the beginning of 22
your entreaty the command was
issued, and I am come to say you 23
are highly honoured, so reflect upon
the affair, and reflect upon the
revelation.

"Seventy weeks are fixed upon 24
your People, and upon the Holy
City, for all their revolts, and to
expiate their offences, and to expiate
their sin, and to bring forward
Eternal righteousness, and to accom-
plish the Vision, and Prophecy, and
the MESSIAH—the HOLIEST of the
HOLY.

"So know, and comprehend;— 25
that from the issue of the order to
restore and rebuild Jerusalem, until
the MESSIAH arrives, is seven weeks,
and sixty-two weeks.

"(It will be restored and built with
streets and moat, in times of distress.)

"And after the sixty-two weeks, 26
the MESSIAH will be slain,—and
none support Him.

"After that, the City, and the San-
ctuary will be desolated by a Domi-
nating People who are brought on.—
But its end will be with a torrent,
and its abolition by war. The
desolations are fixed. But the 27
Covenant will be guarded by many
for a week, and in the middle of the

week, He will make the sacrifice and the offering to cease, and the Loathsome Brute will desolate to the extreme;—but at last a wound will be given to the Desolators."

The Vision by the River Hidakel.

10 In the third year of Korush, King of Persia, a message was revealed to Daniel, who was appointed by name Prince of Bel, and the purport is true and very certain, so understand the matter that was explained to him by a revelation.

2 During those days I, Daniel, was in depression for a period of three
3 weeks. I ate no pleasant food —and flesh, or wine, did not enter my mouth; nor did I lubricate myself until the completion of the three weeks period.
4 And on the twenty-fourth day of the first month, while I was on the banks
5 of the Great River Hidakel, I raised my eyes, and looked, and saw a man clothed in trousers, and his waist
6 belted with gold of Aufaz. His body was like a Tharshish-gem, and his face like the gleam of lightning, and his eyes like lamps of fire; and his arms and legs like the glitter of bright brass, and the sound of his speech like the sound of a crowd.
7 And I, Daniel, alone saw the Appearance,—for the persons who were with me did not see the Appearance,—but a great faintness fell upon them, and
8 they fled to hide themselves, and I was left alone. So I watched this great Appearance, although there was no strength left in me, and my energy was destroyed, and I retained
9 no power. Yet I heard the sound of his words, but when I heard the sound of his words, I was laid on my face in a stupor with my face to the
10 earth. But I perceived a hand approach me, and I staggered ou to my knees and the palms of my hands.
11 Then he said to me, "Daniel, you fully accepted man, attend to the words which I speak to you, and stand upon your feet, for I have now been sent to you."

When he spoke this speech to me
12 I stood up trembling. And he said to me, "Fear not, Daniel, for from the first day that you gave your heart to examine and humble yourself before your GOD, your words were heard;—so I have come to speak
13 with you. But the Prince of the Kingdom of Persia stood opposing me for twenty-one days, but Mikal one of the First Princes, came and helped me, and I was relieved then from the restraint of the governors of Persia, and I have come to inform 14 you of what will happen to your own People in future times;—because the Vision is yet at a distance."

And as he spoke these words to 15 me, I hung my face to the earth, and was silent. But I saw whilst silent 16 a man touch my lips, when I opened my mouth and spoke, and said to the Stander before me, "Sir, by this Appearance, my anguish has returned upon me and my strength has failed! So how can your servant 17 talk with you, sir, when I have now no strength to stand by myself, and I have no breath left in me?"

Then one with the appearance of a 18 man touched me again, and said, 19 "Fear not, you chosen man! Peace to you! Be bold! be bold!" And when he spoke with me I was encouraged, and replied, "Let my lord speak, for I am reassured."

The Revelation of the Future.

Then he said, "I will teach you 20 what will come to you.—But now I must return to fight with the Prince of Persia;—and when I am gone, you will see the Prince of I'on come. However I will inform you of the 21 record in the book of Truth—for there is no one who helps me about these things, except Mikal your Prince, and I stood up in the first 11 year of Darinish, the Mede, to encourage and strengthen him.

"But now I will inform you of the 2 fact. There will yet be three kings stand up in Persia, and a fourth, rich, far richer than all of them, and he will embolden himself in his wealth. The whole will excite the Kingdom of I'on. Then a powerful king will 3 arise, and rule with great dominance, and do as he desires. But as he 4 stands his Empire will be shattered, and divided to the four winds of the heavens, but not for his posterity, and not like the Dominion that he ruled, for his Empire will be uprooted for others than his own. And 5 the King of the South, who was one of his Generals, will be strong, and bolder than he, and rule with a wide dominion made from his Empire. But at the conclusion of the years 6

they will associate, and the daughter of the king of the South will be brought to the king of the North, to make rectifications. But she will not retain the strength of her arm, and his arm will not continue; but she will be betrayed, with her attendants and her parent, and her supporter in those times

7 "But a shoot from her roots will stand in his position and go against the army, and come to the fortress of the king of the North, and assail and
8 seize; and also carry off captive their Gods with their Princes, and beautiful furniture of silver and gold, into the Mitzeraim and he will endure more years than the king of the North,
9 who will advance to the dominions of the king of the South,—but return
10 to his own country, and vigorously exert himself, and collect a numerous army, and advance and flood, and pass onwards, and arouse himself to
11 his full strength. But the king of the South will be furious, and advance and fight with him,—with the king of the North,—who had arranged the numerous host, but the crowd will
12 be given into his power, and the crowd will be carried away.—Then his spirit will be exalted, and he will defeat numbers,—but not suc-
13 ceed, for the king of the North will return, and array a greater number than the former, and at the end of periods of years will advance with a great army and numerous
14 cavalry. And at the same time many will arise against the king of the South;—and the fierce fellows of your People will rise up to accomplish this Vision,—but will fail!
15 "Then the king of the North will come and pile up an Embankment, and capture the fortified Cities and the arms of the South, for his choice army will not be able to stand, and
16 none have power to resist; but the assailant will do as he desires to him, for none can stand before him, but he will establish himself with destruction in his hand, in the glorious land,
17 and turn his face to advance with all the power of his Empire, and his squadrons with him, and succeed. But a daughter of women will be given to him to destroy him, but she will not attain, or come to him.
18 "Then he will set his face to the Coasts, and capture many. But a prince will stop his incursions,—indeed he will turn his insolence on himself, when he will return to the 19
Capital of his own country, and stumble and fall, and not be found.

"There will then succeed to his 20
office an imposer of taxes upon the honour of the Empire, but in a few days he will be destroyed, yet neither in anger nor war. When a mean fellow 21
will succeed to his Office, to whom they will not confer the honour of the Empire, but he will come in by briberies, and obtain the Empire by intrigue; and with force of a flood they will be 22
overwhelmed and broken before him, and also the princely treaty; and he 23
will work for himself by crafty negotiations, and advance and strengthen himself by a few people, and by peace 24
he will bring his government to prosperity, and do what neither his fathers, nor his father's fathers have done, by that, and distribute wealth and prosperity in it, and his policy will be against physical force for a period.

"But when he is strong and hearty 25
he will assail the king of the South with a great army; and the king of the South will contend in the war with a very great force, but will not succeed, for he will contrive plots against him, and those in his own 26
pay will destroy him, and his army will be overwhelmed, and many fall wounded.

"And the intention of the two 27
kings will be to do mischief, and they will talk lies at one table,—but not succeed,—for the appointed end is at its period.—But he will return 28
towards his own country with great wealth, when his heart will assail the Holy Covenant, and effect his purpose and return to his own country.

"After a period he will come again, 29
and advance to the South, but he will not meet with success as he did formerly, for the ships of the Kathim 30
will come and assail him, so he will retreat, and be furious and work against the Holy Covenant.

"Then he will turn and favour those who abandon the Holy Covenant. And arms will succeed with him, and 31
he will defile the Sanctuary of the Capital, and they will abolish the Perpetual Sacrifice, and establish the Desolating Brute. Then the re- 32
volters from the Covenant will apostatize to defilements:—but the

People who acknowledge GOD, will
33 be bold, and act. But the seducers
of the People who control the Many,
will perish by the sword, by flame,
and in captivity, and by slaughter for
34 a period. But in their fall they will
be helped with some assistance, and
many will be joined to them by
35 policy. And some of the teachers
will fall to refine them, and purify
and beautify them for the appointed
time,—for the period is future;—
36 therefore the king will effect his object
and exalt himself, and enlarge him-
self like a god, and against the
GOD of GODS, uttering astonishing
things. Yet he will prosper until his
insolence is complete,—for what is
37 decreed will be done. And he will
neither reverence the God of his
fathers, nor care for the delight of
women, or care for any God, for he
will exalt himself above all.
38 "But in his place he will honour the
GOD OF FORCE! And to that God,
whom his ancestors did not acknow-
ledge, he will pay honour with gold
and silver, and precious stones, and
39 luxuries, and make strong fortresses
to the strange God whom he admires.
He will extend his glory, govern many,
and allot the land for sale.
40 "But at the end of the period the
King of the South will contend with
him, and the North will rush against
him with chariots and cavalry, and
many ships, and advance to his terri-
41 tories, and flood and overflow, and
arrive at the Glorious Land, where
many will fall; but these will escape
his hand,—Edom and Moab, and the
42 Capital of the Beni-Amon. But he
will extend his hand to the terri-
tories, and the land of the Mitzeraim
43 will not be a refuge for them; for he
will control her treasures of gold and
silver, and all the luxuries of the
Mitzeraim, and Lubim, and Kushim,
44 will be at his feet;—when reports
from the East and the North will dis-
turb him, and he will proceed in great
45 fury to destroy and devote many, and
pitch his palatial tent between the
seas, on the Glorious Holy Hill,—
then go to his reaping—and none can
save him.
12 "And at that period, Mikal, the
Great Prince, who defends the chil-
dren of your People, will stand up,
and a period of distress will come,
such as has not come from the exist-
ence of the Nation to that period, but
in that period your People shall
escape.—All who are written in the
Book of Record.—And many sleeping 2
in the dust of the earth will awaken.
Some to Everlasting Life;—and some
to Everlasting shame and contempt.
But the Teachers will shine like 3
Lights in space; and those who have
led many to Righteousness, like Stars
for ever and ever! So you, Daniel, 4
conceal the events, and seal the
record, until the fixed period, when
many will travel and knowledge will
be increased."

The Vision of the Two Sentinels.

I, Daniel looked again, and saw 5
two Sentinels stand, one on this bank
of the River, and the other on that
bank of the River, and the man who 6
was clothed in trousers, who was upon
the waters of the river, asked, "How
long is it to the end of these
wonders?"

Then I listened to the man clothed 7
in trousers, who was on the waters of
the river, as he held up his right and
left hands to the heavens, and swore
by the ETERNAL LIFE, "That in a
Period, and a Period, and a Half;—
and when they have completely
broken to pieces the power of the
Holy People, all these would be
accomplished."

I heard but did not understand,— 8
so I asked, "My Lord, what will
come after this?"

But he replied, "Go away, Daniel, 9
because that is hidden and sealed
until the fixed time. Many will purify, 10
and cleanse, and refine themselves.
But the rebellious will be wicked, and
none of the wicked will understand;
but the Teachers will understand.
And from the Period when the Per- 11
petual Sacrifice is taken away, and
the DESOLATING BRUTE is set up,
there will be One Thousand, two
hundred, and ninety days. Happy 12
will be the Hopeful, who attain to
the Thousand, Three hundred, and
Thirty-five days!—But, you, go until 13
the Period:—for you shall rest, and
stand in your place, at the end of the
times."

THE END OF THE BOOKS OF THE PROPHET DANIEL.

(536 B.C.)

EZRA.

BOOK THE FIRST.

HISTORY OF THE FIRST RETURN FROM BABYLON, LED BY ZERUBBABEL.

Cyrus Orders the Restoration of the Temple.

1 IN the first year of Kuresh King of Persia, the promise of the EVER-LIVING through the mouth of Jeremiah was fulfilled by the EVER-LIVING exciting the mind of Kuresh king of the Persians. He consequently published a proclamation to all his Empire, and also recorded it to say;—

Cyrus's Proclamation.

2 "Kuresh the king of the Persians commands thus: to all kingdoms of the Empire, which the EVER-LIVING GOD of the Heavens gave to me,—Who has appointed me to build a Temple for Him at Jerusalem, in Judea.—

3 "Whoever, of all His People is with you, may GOD be with him, so let him go up to Jerusalem, that is in Judea, and build the Temple of the EVER-LIVING GOD of Israel. He is the GOD,—Who is in Jerusalem.

4 And let all the residents in any place where they are lodged assist those persons in that place with silver and gold, and provisions, and cattle; and with offerings for the Temple of the GOD who is in Jerusalem."

The Restoration begins in the Tribes of Judah and Benjamin.

5 Then the heads of the families of Judah and Benjamin arose, with the Priests and Levites, and all whose spirit GOD had excited to go up to build the Temple of the EVER-LIVING,

6 which is in Jerusalem, and all around encouraged them by giving articles of silver and gold, and provisions, and cattle, and jewels, beside the free will

7 offerings. And King Kuresh brought out the vessels of the Temple of the LORD, which Nebukadnezzar had brought from Jerusalem and put into the Temple of his God,—those,

8 Koresh king of the Persians brought out under the care of Mithredath the treasurer, who counted them to Shashbazar the Governor of Judea.

9 And this was their number; Thirty basins of Gold; a Thousand basins of Silver; Twenty-nine knives;

10 Thirty cups of gold; next Four hundred and ten cups of silver; and of other vessels one Thousand.

11 All the vessels of Gold and Silver were Five thousand Four hundred.—The whole of them were carried by Shashbazar, with the returning transports, from Babel to Jerusalem.

Descendants of Dabid who Returned.

2 And these are the sons of the Royal Family who returned from the captives of the transportation, whom Nebukadnezzar, King of Babel, transported to Babel, who returned to Jerusalem and Judea, each to his own

2 village,—who came with Zerubabel; Joshua, Nehemiah, Saraiah, Raliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Banah.

From the Records of the Men of Israel.

Of the Beni Parosh,—Two thousand, one hundred and seventy-two;	2,172	3
Of the Beni Shaphatiah; Three hundred and seventy-two;	372	4
Of the Beni Arah; seven hundred and seventy-five;	775	5
Of the Beni Pathath—of the Beni Jeshua and Joab; Two thousand, eight hundred and twelve;	2,812	6
Of the Beni Elam; One thousand, two hundred and fifty-four;	1,254	7
Of the Beni Zathi; nine hundred and forty-five;	945	8
Of the Beni Zakkai; seven hundred and sixty;	760	9
Of the Beni Bani; Six hundred and forty-two;	642	10
Of the Beni Babai; Six hundred and twenty-three;	623	11
Of the Beni Azgad; One thousand two hundred and twenty-two;	1,222	12
Of the Beni Adonikam; Six hundred and sixty-six:	666	13

14 Of the Beni Bigvai; Two thousand and fifty-six; 2,056
15 Of the Beni Adin, Two hundred and fifty-four; 254
16 Of the Beni Atar of Hezekiah; ninety-eight; 98
17 Of the Beni Bezai; Three hundred and twenty-three; 323
18 Of the Beni Jorah; One hundred and twelve; 112
19 Of the Beni Hasham; Two hundred and twenty-three; 223
20 Of the Beni Gibar; ninety-five; 95
21 Of the Beni Bethlehem; a hundred and twenty-three; 123
22 Of the men of Netopah; Fifty-six; 56
23 Of the men of Anathoth: One hundred and twenty-eight; 128
24 Of the Beni Azmaveth; Forty-two; 42
25 Of the Beni Kiriath-arim, Kephirah, and Beroth; seven hundred and forty-three; 743
26 Of the Beni Ramah and Geba; Six hundred and twenty-seven; 627
27 Of the men of Mikas; One hundred and twenty-two; 122
28 Of the men of Bethel, and Ai, Two hundred and twenty-three; 223
29 Of the Beni Nebo; fifty-three; 53
30 Of the Beni Magbish; one hundred and fifty-six; 156
31 Of the Beni Elam; One thousand two hundred and fifty-four; 1,254
32 Of the Beni Harim; Three hundred and twenty; 320
33 Of the Beni Lod, Haded, and Ono; seven hundred and twenty-five; 725
34 Of the Beni Jeriko; Three hundred and forty-five; 345
35 Of the Beni Senah; Three thousand six hundred and thirty; 3,630

The Priests.

36 Of the Beni Jedaiah of the House of Joshua; Nine hundred and seventy-three; 973
37 Of the Beni Immer; One thousand and fifty-two; 1,052
38 Of the Beni Pashur; One thousand two hundred and forty-seven; 1,247
39 Of the Beni Harim; One thousand and seventeen; 1,017

The Levites.

Of the Beni Jeshua and Kadmiel; of the Beni Hodairah; Seventy-five; 75 40

The Singers.

Of the Beni Asaph; One hundred and twenty-eight; 128 41

The Sons of the Porters.

Of the Beni Shallum; the Beni Atar; the Beni Talman; the Beni Akub; the Beni Hatita; the Beni Shobai; in all one hundred and thirty-nine; 139 42

The Attendants.

Of the Beni Zikha; the Beni Hasupha; the Beni Paboath; the Beni Keros; the Beni Siha; the Beni Padan; the Beni Libanah; the Beni Hagabah; the Beni Akkub; the Beni Hagab; the Beni Shamlai; the Beni Hanan; the Beni Gidel; the Beni Gahar; the Beni Raiha; the Beni Rezin; the Beni Nikoda; the Beni Gazam; the Beni Aza; the Beni Paskh; the Beni Besai; the Beni Asnah; the Beni Meonim; the Beni Nephisim; the Beni Bakuk; the Beni Hakupha; the Beni Harkhur; the Beni Bazluth; the Beni Mikhida; the Beni Harsha; the Beni Barkos; the Beni Sisera; the Beni Tema; the Beni Nezikh; the Beni Hatipha. 43 44 45 46 47 48 49 50 51 52 53 54

The Sons of Solomons Servants.

The Beni Sotia; the Beni Sopherith; the Beni Peruda; the Beni Jalah; the Beni Darkan; the Beni Gidel; the Shiphatiah; the Beni Hattil; the Beni Pokereth-Nazebaim; the Beni Ami; 55 56 57

All the Attendants, and the children of Solomon's servants, were three hundred and ninety-two. 392 58

The following also went up from Tel Melah, Tel Harsha, Kerub, Adan, and Immer. But they could not show their ancestral houses or their race, whether they were of Israel. 59

Of the Beni Delaiah; the Beni Tobiah; the Beni Nekoda; six hundred and fifty-two; 652 60

And of the children of the Priests; the Beni Habiah; the Beni Barzellai who took as a wife one of the daughters of Barzillai the Giladite, and so was called by his name;— These sought their Register with 61 62

those enumerated by their genealogy, but were unable to find it. They were therefore degraded from the
63 Priesthood, and the Governor commanded them not to eat of the most holy offerings until a Priest arose with Urim and Thumim.

64	The whole caravan inclusive was, Forty thousand, three hundred and sixty, beside their men and women servants, who were Seven	40,360
65	thousand three hundred and thirty-seven, with two hundred singing men and women.	7,337 200
66	Seven hundred and sixty horsemen; Two hundred and	
67	forty-five mules; four hundred and thirty-five camels; Six thousand and seven hundred and twenty asses.	760 48,657

68 And some of the heads of Ancestries on their arrival at the House of the EVER-LIVING in Jerusalem, offered
69 gifts to the Temple of GOD to erect it upon its foundations. They gave according to their power, to the treasury of the Works, Sixty thousand
70 Darics of Gold; and five thousand pounds weight of silver; and a hundred priests' robes.[1]

A New Altar Built.

Thus the Priests and the Levites, and some of the People, and the Singers, and the Gate-keepers, and the Attendants, returned, with many
3 of Israel to their villages, and on the arrival of the seventh month, after the Children of Israel had reached their towns, the People assembled
2 like one man at Jerusalem. Then Jeshua-ben-Josadok arose with his brother Priests, and Zerubabel-ben-Shalthial, and his brothers, and built an Altar to the GOD of Israel, to offer Burnt-offerings upon, in accordance with the record in the Law of Moses, the MAN of GOD. And they 3
built the Altar on its own foundation, although fear was upon them from the people of the Countries, and offered Burnt-Offerings on it to the EVER-LIVING at the morning and evening. They also made the 4
Feast of Tabernacles, according to the Records, and Offerings day by day in number as the Decree commands, day by day.

After that for the perpetual Offer- 5
ings, and the New Moons, and all the Holy Festivals of the EVER-LIVING, and for every one who offered of free will to the EVER-LIVING. They began from the first 6
day of the seventh month to offer Burnt-Offerings to the EVER-LIVING although the foundation of the Temple of the EVER-LIVING was not yet laid. They also gave money 7
to the stone-cutters and carpenters, and food and drink to the Zidonians and the Tzurites to bring cedar wood from Lebanon by sea to Joppa, in accordance with the Grant of Koresh King of the Persians to them.

Rebuilding the Temple.

And in the second year of their 8
arrival at the HOUSE of GOD in Jerusalem, in the second month, Zerubabel-ben-Shalthial, and Jeshua-ben-Josadak, and the rest of their friends, the Priests and Levites, and all who had come from the Captivity to Jerusalem, and they appointed the Levites from twenty years of age and upwards, to superintend the works at the House of the EVER-LIVING. He then appointed Joshua his son, 9
and his friend Kadmiel, and his son, sons of Hodaviah, to superintend together the execution of the works at the House of the EVER-LIVING GOD, with the sons of Henadad, and their sons and relatives, the Levites. When they laid 10
the foundations of the buildings of the Temple of the EVER-LIVING, the Priests stood robed and with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the EVER-LIVING, according to the arrangement of David king of Israel, and responded:— 11

"Praise and thank the LIFE,
For He is good:—
For His Mercy endures for ever
To Israel!"

[1] NOTE.—Ch. 2, v. 69. Taking the value of the Bullion at weight alone, the Gold equals £300,000 sterling English, and the Silver, £20,000. But at the period of Ezra the purchasing power would be many times more. This shows the commercial position attained by the Jews, for a part alone of them returned, and few, if any, of the Ten Tribes, as the record shows. The position these Captives had also attained under the Babylonian Despotism, or Medo-Persian Commonwealth, is a witness to the high intellectual capacity and civilization of the Hebrew race, compared to all the nations around them, even under the disadvantages of being a conquered and enslaved people, and to our day they retain the same mental vigour.—F. F.

Then all the People cheered with a great cheer to praise the EVER-LIVING at the laying of the foundation of the House of the LORD. But many of the old Priests and Levites and heads of Houses, who had seen the former House, and the foundation of this House before their eyes, wept with a loud voice, but many cheered for joy at the top of their voice; so none of the people could distinguish the sound of the cheering from the sound of the weeping of the people,—for the people cheered with a great cheering,—and the sound was heard afar.

Their Enemies Assail the Jews.

4 When the enemies of Judah and Benjamin heard that the sons of the Transports were building a Temple to the EVER-LIVING GOD of Israel, they approached Zerubabel, and the Heads of Houses, and said to them;—"We will build with you; for we follow your GOD like yourselves; but we have not sacrificed from the days of Ezerhadon, king of Ashur, who brought us up here."

But Zerubabel, and Jeshua, and the rest of the Heads of the Houses of Israel replied;—"You shall not!—But we will build the House of our GOD; for we alone can build for the EVER-LIVING GOD of Israel, as king Koresh, king of the Persians, commanded us."

(529 B.C.)

The People of the countries therefore impeded the plans of the People of Judah, and interfered with them in building, and hired persons against them, and conspired to break their intention, all the time of Kuresh king of the Persians and up to the period of Dariush the king of the Persians.

(446 B.C.)

[[Afterwards, in the reign of Akhashorush, they wrote to accuse the inhabitants of Judea and Jerusalem.

And again in the times of Arthakshasta, in a time of peace, Mitheradath, Tabal, and the rest of their companions wrote to Arthakshasta King of Persia, and the wording of their letter was in Aramith,—and I copy it from the Aramith;—

Rehum, Master of the Rolls, and Shemshai the Secretary wrote a letter in conjunction against Jerusalem to the king Arthakshasta in this form;—

The Samaritan Petition against the Jews.

"Rehum the Master of the Rolls and Shemshai the Secretary, and their associates, of the Dinia, and Afrasthakia, Tarflia, Afrasia, Arkair, Babalia, Shushankia, Dahira, Almia, and the rest of the Peoples whom the Great and beloved Asnaper brought over to his City of Shameron, with others over the River."

(This is copied from the letter they sent to King Arthakshasta.)—

"Your servants of the men over the river, and others, inform the king himself of the Jews who ascended from you to us at Jerusalem, who are building the rebellious and bad City, and have finished the walls, and they are joining them. However, it should be made known to the king, that if this City is rebuilt, and its walls are completed, they will not pay tribute, tax, or toll, and then the king will suffer. Consequently because we eat of the salt of the Palace we have advised the king; for it is not right for us to look at such dishonour, and we have sent to inform the king, so that the books of records of your fathers may be searched, when you will find in the book of records that this City, is a rebellious town, and dangerous to kings and governors, and exerted itself to excite disturbance in former times;—and for that reason this City was burnt down. We wish therefore to advise the king, that if this City should be rebuilt, and its walls completed, you will have no province over the river in consequence."

The King's Reply.

The King replied by a letter:—

"To Rehum, the Master of the Rolls, and Shemshai, the Secretary, and the rest of their Associates, who reside in Shameron and the district beyond the river, health and the rest;—

"The letter you sent to us has been openly read before us, so I signed an order, and they searched, and have found that this City from former times, has risen against the kings, and rebelled, and excited sedition in itself. And that powerful kings have existed in Jerusalem, and governed all beyond

the river, and tribute, tax, and toll,
21 were paid to them. Consequently,
you must make a decree to restrain
these men, and that this City must
not be rebuilt, until I shall sign a
22 Decree; and learn not to be slow to
execute this. Why should the Royal
affairs be endangered?"

The Building of the Temple Stopped.

23 When the copy of the letter of
king Arthakshasta was read before
Rehum, and Shemshai the Secretary
and their Associates, they at once
proceeded to Jerusalem, against the
Jews and prevented them by force of
24 an army. Thus the work at the House
of GOD in Jerusalem was stopped
until the third year of the reign of
Dariush king of the Persians.][1]]

(529 B.C.) The Temple again Begun.

5 Then the Preachers Hagai and
Zakeriah-ben-Adna preached to the
Jews who were in Jerusalem with the
power of the GOD of Israel upon them.
2 Consequently Zerubabel-bar-Shal-
thial, and Jeshua-bar-Jozadak began
again to rebuild the House of GOD at
Jerusalem, and the Preachers of GOD
helped them.

The Governor of Samaria Interferes.

3 Then Tatnai the Governor of the
Over-river, and Shatharboznai, and
their Associates sent and enquired of
them, "Who gave a permission to
rebuild this Temple and to close up
4 this wall?" They also continued to
ask them, "What are the names
of the men who are erecting this
building?"
5 However the eye of GOD was upon
the leaders of the Jews, and they did
not prevent them until a despatch
could be sent to Dariush, and a reply
received about it.

Copy of Tatnai's Letter.

A Copy of the letter, that Tatnai 6
the Over-river Governor, and Shethar-
boznai, and their associates, the
Afaraskia, who were over the river,
sent to the king Dariush. (They 7
sent a letter to him written in this
form.)

"To Dariush the King; Perfect 8
health!—

"It should be known to the king
that on our going to the Province of
the Jews, to the Temple of the GREAT
GOD, we found it rebuilt with great
stones, with timber fixed in the walls,
and the work is being pushed forward,
and the works prosper in their hands.
We consequently asked the Leaders, 9
'WHO gave you a Decree for this
Temple?—to build it, and close in
the walls?' We also demanded the 10
names of their leaders so as to inform
you of the names of those men. When 11
they returned us this answer;—'We
are the servants of the GOD of Heaven
and Earth! and we are rebuilding
the Temple that was formerly here
many years ago, which a great king
of Israel built and furnished. But 12
because our ancestors provoked the
GOD of HEAVEN, he gave them to
the hand of Nebukadnezzar, king of
Babel, the Kasdia, and he overthrew
that Temple, and transported the
People to Babel. But in the first year 13
of Koresh king of Babel, King Koresh
signed a Decree for this Temple to
be rebuilt. And also the gold and 14
silver furniture of the Temple of GOD,
which Nebukaduezzar transferred
from the Temple of Jerusalem, and
carried to the Temple of Babel, King
Koresh transferred from the Temple
of Babel, and delivered to Shashbazar
who was appointed Governor there,
and said to him, 'Take this furniture, 15
and carry it to the Temple of Jeru-
salem, and rebuild the House of GOD
on its own foundations. Shashbazar 16
consequently came,—and laid the
foundations of the House of GOD at
Jerusalem,—and from that time until
now it has been building and is not
completed.'

"Consequently, therefore, if it 17
pleases the king, let there be a search
at the Royal Treasury at Babel, to
ascertain if King Koresh did sign a
Decree for the rebuilding of this
House of GOD in Jerusalem? And
let the king send us information about
this affair."

[1] NOTE.—Ch. 4, v. 24. The passage which I place in brackets from v. 6 to v. 24 of Ch. 4 of "Ezra," was evidently written long after the period of Zerubbabel, who led the First Return under the Decree of Cyrus, in 536 B.C., and is a note of explanation of the course of events between him and Ezra the Priest, whom I call the "Second Ezra," and "Nehemiah the Second," who lived nearly a century after Zerubbabel. The failure of previous translators to perceive this has involved the history in a wild confusion, of which Anti-Christians have taken full advantage.—F. F.

Darius Orders a Search for Cyrus's Decree.

6 King Dariush consequently signed an order, and they searched in the Record Office of the Treasury where
2 the archives were kept in Babel, and found at Akhmetha the Capital of the Government of Media, a roll,[1] on which was written round the records:—

Copy of the Decree of Cyrus.

3 "In the first year of Koresh the king:

"King Koresh signs a Decree concerning the House of GOD at Jerusalem:—

"'Let a House be built for the Sacrificing of Sacrifices. And let the foundations be constructed in length sixty cubits, and sixty cubits broad.
4 "'Let it be built of three courses of great stones, and a course of timber: and let the cost be paid from the Royal Palace.
5 "'And also let the gold and silver furniture of the House of GOD, that Nebukadnezzar removed from the Temple of Jerusalem, and carried to Babel, be restored, and taken to the Temple in Jerusalem, and put in its proper place in the House of GOD:'

Confirmation by Darius.

6 "Consequently, Tatnai, Governor of the Over-river, Shathar-boznai, and your associates, the Afaraskia, of the Over-river, must refrain from interference. Let the works at the House 7
of GOD be done. Let the Governor of the Jews, and the leaders of the Jews construct the House of GOD upon its site.

"And I further sign this Decree as 8
to what you shall provide for these Leaders of the Jews who are building this House of GOD;—That there shall be paid from the Royal Treasuries —from the taxes of the Over-river,— the expenses that may be incurred by those men, and without delay. And 9
whatever is needed, whether of young bullocks, and rams, and lambs, to offer to the GOD OF THE HEAVENS,— wheat, salt, wine, oil, as demanded by the Priests in Jerusalem, you shall give to them, day by day;—of which fail not!—for them to present per- 10
fumes to the GOD OF THE HEAVENS, and to pray for the life of the King and his children.

"And I sign a Decree, that every 11
person who may alter this letter a beam shall be taken from his house, and he shall be nailed upright upon it, and his house be made a dunghill for it. And may the GOD who dwells 12
there, confound and overthrow every king and People who extends his hand to alter or injure the House of GOD that is in Jerusalem!

"I, Dariush, have confirmed this Decree. Let it be executed at once."

Therefore Tatnai, the Governor of 13
the Over-river, Shethar-boznai, and their Associates, because of what King Dariush had sent them in the above, acted at once; and the Leaders of the 14
Jews built, and prospered, through the Preaching of the Preachers Hagai, and Zakeriah-bar-Adoa. So they built and completed, according to the order of the GOD of Israel, and the Decrees of Koresh and Dariush and Arthakshasta the kings of the Persians.

(B.C. 515.) The Temple Finished and Dedicated.

So the temple was finished on the 15
third day of the month Adar, in the sixth year of the reign of King Dariush, when the Children of Israel, with the 16
Priests and Levites, and the rest of the sons of the Transports, celebrated the Dedication of the House of GOD with delight. At this Dedication they 17
offered in the House of GOD a hundred

[1] NOTE.—Ch. 6, v. 2. "A roll"—or probably it should be translated "Cylinder,"—a staff of clay, which at that period was the usual substance upon which Government records and other writing was written, or rather engraved, and the clay then baked into pottery in a kiln, so as to be indestructible, as the Assyrian and Babylonian discoveries of Layard and others have shown by exploration of the buried ruins of those ancient Cities. These discoveries throw great light upon the contemporary Biblical histories, and prove that at the time under review here, the Fourth century before Christ, papyrus or other paper had not been invented. The גללי (Galali) Rolls spoken of in the Scriptures of earlier date than 400 B.C. were undoubtedly of the above kind, and the סְפָרִים (Seferim), Books, were slabs, slates, or thin board tablets, as the word means "a split-off." I note this, for the fact disposes of certain attacks upon the Biblical records, and of the alleged authenticity of (asserted) stupendously ancient "Papyri," containing statements contradictory to the Scriptural histories. Those "Papyri" are in reality modern forgeries to meet the desires of European sceptics who seek to assail the Christian Faith.—F. F.

bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve He-goats, for the number of the Tribes of Israel.
18 They also appointed the Divisions of the Priests, and the courses of the Levites for the service of GOD at Jerusalem, as written in the book of Moses.

The Passover Festival Restored.

19 Then the Sons of the Transports made the Passover on the fourteenth
20 of the first month; for the Priests and Levites had purified themselves together,—all of them were purified, —so they slew the Passover for all the sons of the Transports,—both for their brothers the Priests, and for themselves, and all the Children of 21 Israel ate it.—Those who had returned from the Transportation, and all who were purified from the defilement of the Heathen land, who had come to seek the EVER-LIVING GOD of Israel. So they made the Feast of 22 Unfermented bread for seven days, with joy, for the LORD had gladdened them, and softened the heart of the king of Ashur towards them to strengthen their hands in the works at the House of the GOD of Israel.

END OF THE HISTORY OF THE FIRST RESTORATION.

EZRA.

BOOK THE SECOND.

(457 B.C.) The Autobiography of the Second Ezra.[1]

7 And after these affairs, in the reign of Arthakshasta, king of Persia, Ezra-ben-Seriah-ben-Azeriah,-ben-
2 Hilkiah,-ben-Shalom,-ben-Zadok,
3 -ben-Ahitub-ben-Ameriah-ben-
4 Azeriah,-ben-Morioth,-ben-Zerakia,
5 -ben-Uzi,-ben-Buki,-ben-Abishua,
-ben-Phinehas,-ben-Eleazer,-ben-
6 Aaron,—the High Priest,—he, Ezra went up from Babel. He was well accomplished in the Laws of Moses, that the LORD the GOD of Israel gave. The king also endowed him, on account of the power of the EVER-LIVING GOD upon him, with all that
7 he requested from him. There also went up some of the Children of Israel, and some Priests and Levites, and Singers, and Attendants, to Jerusalem, in the seventh year of king
8 Arthakshasta, who arrived at Jerusalem in the fifth month of the
9 seventh year of the king. For on the first of the first month the ascent from Babel was commanded and in the first of the fifth month he arrived at Jerusalem, by the good help of his 10 GOD to him; for Ezra had set his heart to study the Law of the LORD, and to practice and teach its Institutions and Decrees of Israel.

Arthakshasta's Letter of Appointment of Ezra.

Now this is a copy of the Letter 11 which King Arthakshasta gave to Ezra the Priest, the accomplished in the commands of the EVER-LIVING, and His Institutions, to Israel.

"ARTHAKSHASTA, the King of 12 Kings, to Ezra the Priest, the Accomplished in the writings of the Beneficent and Perfect GOD OF THE HEAVENS;—

"I have signed a Decree that all 13 the People of Israel in my Empire with their Priests and Levites who wish to go with you to Jerusalem, may go. Because you are sent from 14 the Presence of the King, and his seven Counsellors, to enquire about Judea and Jerusalem, with the Law of your GOD in your hand. And to 15 carry the silver and gold given by the King and his Counsellors to the GOD of Israel, who dwells in Jerusalem. Also, all the silver and gold that you 16 have collected in all the Provinces of Babel, with the free-will offerings of your People, and the Priests who present freely to the House of their GOD in Jerusalem.

[1] NOTE.—Ch. 7, v. 1. I think there were two statesmen named Ezra, the history of whose administrations is given in this Book, or these two Books, for the period of time between the Ezra of Cyrus's restoration and that under Arthakshasta, 79 years, is too long to have been the active life of one man. I therefore separate the two narratives. This second Ezra was, as stated, a priest, the first Ezra, or Zeruhabel, being clearly a civil statesman.—F. F.

17 "On this account you shall purchase diligently with that money, oxen, rams, lambs, and their food and drink offerings, and offer them upon the Altar of your GOD at Jeru-
18 salem. And you may do with the remainder of the silver and gold what seems best in the opinion of yourself
19 and your friends for your GOD. And also the furniture that is given to you to place in the House, offer them as
20 a present to GOD, in Jerusalem. But whatever besides may be needful for the House of your GOD, that it occurs to you to present, provide for it from the Royal Treasury.
21 "And I, myself, Arthakshasta, the King, sign this Decree to all the Treasurers of the Over-river, that whatever Ezra the Priest, the Accomplished in the Law of the GOD OF THE HEAVENS, demands of you, you shall
22 immediately execute it, to the amount of one hundred talents of silver, and to a hundred Kors of wheat, and to a hundred baths of wine, and a hundred baths of oil, and of salt without noting.
23 "All that is commanded by the GOD OF THE HEAVENS, let it be done quickly for the House of the GOD OF THE HEAVENS;—for why should there be anger against the Dominions of the King and his children?
24 "And we notify you, that regarding all the Priests, Levites, Singers, Doorkeepers, Attendants, or Servants of this House of GOD; it is not allowed to impose upon them tribute, tax, or toll.
25 "And you, Ezra, according to the Science of your GOD that you possess, appoint Judges, and Magistrates, who can administer Justice to all the People of the Over-river. All should understand the Law of your GOD; and if they do not know it, teach
26 them. But whoever will not practise the Laws of your GOD, and the laws of the king, let swift justice be done on him at once; whatever results, whether death, or uprooting, or fining, or imprisonment."

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27 I thanked the LORD GOD of our fathers who put such things into the heart of the King, to adorn the House
28 of the LORD at Jerusalem; and who has extended mercy to me before the King and his counsellors, and all the Great Generals of the king! Thus I was bold, because the hand of the LORD GOD was with me, and I collected some of the heads of my People to ascend with me.

List of Jews Accompanying the Second Ezra to Jerusalem.

8 And these are the heads of families and the genealogies of those who went up with me from Babel, in the reign of Arthakshasta the king.

2 From the Beni Phinehas, Gershom; of the Beni Ithamar, Daniel; of the
3 Beni David, Hatush; of the Beni Shekaniah with the Beni Tarash, Zakeriah, and with them of the lineage of their ancestors,—a hundred and fifty. 150

4 Of the Beni Phakath-moab, Aliwaini-ben-Zarkhiah, and with him two hundred men. 200

5 Of the Beni Shekaniah-ben-Jakhzial, and with him three hundred men. 300

6 And from the Beni Adinabed-ben-Jonathan, and with him five hundred of the gentry. 500

7 And from the Beni Ailam, Jeshiah-ben-Athaliah, and with him seventy men. 70

8 And from the Beni Sheftiah, Zebadiah-ben-Mikal, and with him eighty men. 80

9 From the Beni Joab Abadiah-ben-Jahkial, and with him two hundred and eighteen men. 218

10 And from the Beni Shelomith-ben-Josephiah, and with him a hundred and sixty men. 160

11 And from the Beni Babi, Zakeriah-ben-Babi, and with him twenty-eight men. 28

12 And from the Beni Azgad, Jokhanan-ben-Hakatnan, and with him one hundred and ten men. 110

13 And from the Beni Adonikam, the Dawdler, the names are Aliflat, Javal, and Shemiah, and with them sixty men. 60

14 And from the Beni Bigvi, Authi, and Zabud, and with them seventy men. 70

Total 1,946

Ezra Collects his Camp.

15 I collected them at the River that goes by Ahava; and encamped there three days, where I reviewed the People and the Priests, and discovered there were none from the Beni Levi

16 there. I consequently sent to Aliezar and Arial and Shemiah, and Alnathan, and Jarib, and to Alnathan, and to Nathan, and Zakeriah, and to Meshulam, their Chiefs, and to Joirib,
17 and to Alnathan, the Teachers, and despatched them to Ado the Chief in the district of Kasiphia, and put a message in their mouths to transmit to Ado, and the Attendants their relatives in the District of Kasiphia, to send to us Guardians of the House of
18 our GOD. And they sent to us, by the good hand of our GOD being with us, intelligent men from the Beni Makhli-ben-Levi-ben-Israel; and Sharbiah and eighteen of his sons
19 and brothers; with Hashabiah, and Jeshaiah, from the Beni Merari, with twenty of his brothers and sons.
20 And from the Attendants who were appointed by David, and his Officers to serve the Levites, as Attendants two hundred and twenty, all of them properly catalogued.

A Fast to Pray for a Safe Journey.

21 I then proclaimed a Fast at the River by Ahava to humble ourselves before our GOD, to seek from him a safe journey, for ourselves, our chil-
22 dren, and all our baggage, for I was ashamed to ask the king for an army and cavalry to guard us from enemies on the road, because we had said to the king the power of our GOD was with all who seek Him to benefit them, but His power and anger upon all who
23 forsake Him. We consequently fasted and entreated from our GOD about this and He was ready with us.

The Subscriptions to the Temple.

24 I next selected twelve from the Chief Priests—that is Sherbiah and Hashabiah, and ten of their com-
25 panions with them, and weighed the silver and gold to them, as well as the vessels presented to the House of GOD, the presents of the King and his Counsellors, and his Generals,
26 and the subscriptions of all Israel. I there weighed into their custody six hundred talents of silver, and a hundred and fifty talents of silver vessels and a hundred talents of gold.[1]
27 Beside twenty bowls of gold of a thousand Darics, and two vessels of best bronze gold, as valuable as gold.
28 I then said to them, "You are consecrated to the LORD, and the sacred vessels, and the silver and gold are presented to the EVER-LIVING GOD
29 of your fathers, so guard and preserve them, until you weigh them to the chief Priests and Levites, and the Chiefs of the Families of Israel at Jerusalem, who will bring them to the House of our GOD."
30 The Priests and Levites then accepted the silver and gold, and the vessels, to carry to Jerusalem to the House of our GOD.

The March Begun from the Ahava.

31 We afterwards marched from the River by Ahava, on the twelfth of the first month, and the hand of GOD was with us, and protected us from the hand of any enemy, or robber on the
32 journey. Thus we arrived at Jeru-
33 salem and rested for three days, and on the fourth day the silver, gold and vessels for the House of our GOD were weighed by the hand of Meremoth-ben-Adriah the Priest, and with him were Aliezar-ben-Phinehas, and with them Jozabad-ben-Ishua, and Noadiah-
34 ben-Bigvi, the Levite, the whole were by number and weight, and the whole weight was recorded at the time.

The Returned Transports Offer Gifts.

35 The sons of the Transportation, who had come from captivity, then offered burnt-offerings to the GOD of Israel:—Twelve bulls, for all Israel; Ninety-six rams; Seventy-seven lambs; and Twelve he-goats as a sin-offering,—The whole were a burnt-offering to the LORD.
36 They afterwards delivered the Decrees of the king to the Royal Governors and Administrators of the Over-river, and they assisted the People and the House of GOD.

The Second Ezra, the Priest, Separates the Jews from Pagans.

9 When all this was done, the Chiefs approached me and said; "The

[1] NOTE.—Ch. 8, v. 26. The Bullion, by mere weight, was, of Silver, £182,250, and of Gold, £547,500 sterling, but in purchasing value probably ten or fifteen times the present power in our day (1903). If we take ten times as the equivalent, it represents £7,188,150 sterling. If fifteen times, it reaches £10,592,300 sterling, and even that is probably below the then commercial power of this magnificent subscription.—F. F.

People of Israel have not separated themselves, or the Priests and Levites, from the populations of the countries, with their abominations,—that is of the Cananites, the Khithites, the Perizites, the Jebusites, the Amonites, the Moabites, the Mitzeraim, and
2 the Amorites,—for they have taken some of their daughters for themselves, and their sons have corrupted their Sacred Race, with the Peoples of the countries, and the hand of the nobles and gentry has been the first in this sin."
3 When I heard this report I tore off my robes, and cloak, and pulled the hair off my head, and beard, and sat
4 down in consternation, and all who were terrified at the words of the GOD of Israel collected to me about this great wrong, and I sat in consternation until the evening sacrifice.
5 But when the evening sacrifice was offered I rose from my depression with my robe and cloak torn, and knelt on my knees, and spread my hands to my
6 EVER-LIVING GOD, and exclaimed;—
"My GOD! I blush and am ashamed to raise my face before You! for our passions increase on our head, and our sins are piled up to the skies!
7 From the times of our fathers we have been in great sin to this day! and for our faults, we, our kings, and Priests have been given to the hands of the kings of the Peoples; to ruin, to shame, and to degradation, and a
8 blushing face, as we now are. But now when a little momentary kindness has come from our EVER-LIVING GOD for a portion of us to escape, and to give us a nail in this Sacred Place,—that our GOD may enlighten our eyes, and grant us a little revival
9 in our bondage,—for we are slaves,—but our GOD has not forsaken us in our slavery,—but has extended mercy to us before the king of the Persians,—to grant us a revival, and to raise the House of our GOD, and to repair its ashes, and has given us a fence for
10 Judah in Jerusalem;—then now, what can be said to our GOD after this,—when we abandon Your com-
11 mands, which You commanded by the means of your servants, the Preachers, saying;—
"'The land which you are going to possess, is a defiled country from the defilements of the People of the country, and from their depravities with which they have filled it from place to place, in corrupting themselves. Consequently give not your 12
sons to their daughters, nor your daughters to their sons, and never seek their peace or prosperity for ever! So that you may be strong and eat the produce of the country, and transmit it to your children for ever!'—And after all that has come 13
upon us for our bad practices, and for our great offences,—although You our GOD, have punished us less than our sins,—and given us an escape like this,—we again break Your 14
commands, and marry with these depraved people!—Be not angry with us to the extreme!—lest no portion should escape!—EVER-LIVING GOD 15
of Israel! You are righteous, for we a remnant, have escaped, as to-day;—Look! we are before You in our guilt! for none can stand up before You about this!"

The People Promise to Reform.

And when Ezra was praying, and **10**
confessed himself in tears, and had flung himself down before the House of GOD, a very great crowd of men, women, and children from all Israel collected to him;—and they wept with much weeping. And Shekaniah- 2
ben-Jekhial, one of the sons of Aulam, addressed, and said to Ezra;—
"We have done wrong to our GOD, when we turned to marry women from the Peoples of the country; yet there is hope for Israel over this. So 3
now let us make an agreement with our GOD to expel all the women and the children born of them, according to the advice of my Lord, and of those who tremble at the commands of our GOD! But let it be done according to law. Arise for the affair 4
is yours,—and we will support you in its execution."
Ezra consequently arose and swore 5
the Chief Priests, and Levites, and all Israel to do according to this proposal;—And they swore it.

(B.C. 456.) A Public Meeting Called to Decide How.

Then Ezra arose from before the 6
House of GOD, and went to the residence of Jhokhanan-ben-Alishib where he lodged. He ate neither bread nor drank water, for he was grieved at the great wrong. But they 7
made a proclamation in Judah and Jerusalem, to all the sons of the

Transportation, to assemble at Jeru-
8 salem; and that every one who did not come at the third day, as advised by the Chiefs, and Judges, all his property should be forfeited, and himself excluded from the Great Assembly.
9 The whole of the Officers of Judah and Benjamin therefore collected at Jerusalem on the third day, which was the twentieth of the ninth month, and all the people who sat in the Square of the House of GOD, were trembling about the business, and for the rains.

The Public Debate.

10 Then Ezra the Priest arose, and said to them;—
"You are guilty, and have married foreign women, to add to the faults
11 of Israel.—But now confess it to the EVER-LIVING GOD of your fathers, and do what will please Him, and separate yourselves from the Peoples of the country, and from the wives you have married!"
12 All the assembly thereupon answered, and said with a loud
13 voice, "Let it be done as you have said to us. The people are very wet and it is the Rainy Season,—and we are not able to stand outside,—and the business cannot be settled in a day or two,—for we are many who
14 have erred in this thing. Let our Chiefs, now, be appointed by all the public, and let anyone in our towns who have married strange women go to them, at appointed times, and the Magistrates of every village, and the Judges, until the hot anger of our GOD about this matter is turned from us."
15 However Jonathan-ben-Ashal and Jhaziah-ben-Thikua stood up against this,—and Meshulam, and Shabthi the Levite, supported them.
16 The sons of the Transportation effected it nevertheless, and they selected, with Ezra the Priest, Princes heads of Families of their ancestors, and appointed all of them, to sit on the first day of the tenth month to
17 examine into the business, and they finished about all the men who had married foreign women by the first day of the first month.
18 They also found some among the sons of the Priests who had married foreign women, Jeshua-ben-Josadak and his brother Masiah, and Aliazer, and Jarib, and Gedaliah, but they 19
undertook to divorce their wives, and offer a sin-offering of the flock for their sin.

And from the Beni Amer Hanani, 20
and Zebadiah and from the Beni 21
Kharim, Masiah, and Aliah, and Shemiah, Ikhizal, and Uziah; and 22
from the Beni Phashkur, Alzoaini, Masaiah, Ishmael, Nathanal, Jozabad, and Alashah.

And from the Levites; Jozabad, 23
Shimei, and Keliah, surnamed the Dwarf, Pethaiah, Judah and Aliazor.

And from the Singers; Aliashib. 24

And from the Doorkeepers Shalum, and Telem, and Uri.

And from Israel; 25

From the Beni of Parosh; Raniah and Iziah, and Malkiah, and Beniah; and from the Beni Elam; Mataniah, 26
Zekariah, Aliah; and of the Beni 27
Zatu, Aliani, Aliashib, Mataniah, and Jeremoth, and Zabad, and Aiziza. And of the Beni Babi, 28
Jhohanan, Hananiah, Zabi, Athli; and from the Beni Meshulam, Malak, 29
and Abdiah, Jashub, and Shal, and Ramoth. From the Beni Pathath 30
Moab; Adna, and Kalab, Benaiah, Masiah, Mataniah, Bozalal, and Binni, and Manaseh. And of the Beni 31
Harum; Aliazer, Ishiah, Malkiah, Shemaiah, Shimeon, Benjamin, Maluk, Shemoriah; Of the Beni 32
Hashum; Matni, Matatah, Zabad, 33
Alifelet, Jerimi, Manaseh, Shimi; Of 34
the Beni Bani; Madi, Amram, and Auwel Benaiah, Bedaiah, Keluhi; 35
Veniah, Meremoth, Aliashib, Mata- 36
riah, Matani, and Jasu; and Bani, 37
and Binni, Shinai, and Shelemiah, 38
and Nathan, and Adiah, Maknadabi, 39
Shashi, Shari, Azarel, and Shelemiah, 40
Shemeriah, Shalum, Amariah, Joseph; 41
Of the Beni Nebo Jebel, Matithiah, 42
Zabad, Zebina, Ido, and Joel, Beniah. 43

All these had married foreign 44
women, and some of these wives had borne children. . . .[1]

1 NOTE.—Ch. 10, v. 44. The End of Ezra, as we have it in the Hebrew texts, is apparently only a fragment of his autobiography, for it evidently stops in the middle of a sentence, either by the death of that statesman, or from accident to his manuscript; hence, I would suggest that the books in the Apocrypha, which have come down to us only by a Greek translation, are really parts of his history, and should follow on here.—F F

END OF HISTORY OF THE SECOND EZRA.

THE BOOK OF NEHEMIAH

THE SECOND STATESMAN OF THAT NAME.

AN AUTOBIOGRAPHY.

Nehemiah flourished about 446 B.C.

1 The History of Nehemiah-ben-Hakaliah

IT happened in the month of Nisan,[1] in the twentieth year (of Arthakshasta) when I was at the
2 Palace of Shushan, Hanani, one of my relatives, and another man came from Judah and Jerusalem from the Jews who had escaped, who were left behind from the Captivity and
3 were in Jerusalem, and they told me that the remnant who were left there out of the Captivity in that Province, were in great distress, and contempt, and the walls of Jerusalem were broken, and its gates had been burnt with fire.

Nehemiah's Prayer for Israel.

4 When I heard their account of this, I sat and wept, and was depressed for some time, and then I fasted and prayed before the GOD
5 OF THE HEAVENS, and I exclaimed;

"EVER-LIVING GOD of the Heavens —the GREAT GOD, and Terrible, Who remembers the Covenant, and shows kindness to those who love
6 Him, and obey His commands,—let Your ears now listen, and Your eyes open to receive the prayer of Your servant, which I pray before You, from day to day, and night to night, an account of the children of Israel Your servant, who have sinned against You;—and I and my father's family have sinned. We have offend against You, and not obeyed commands, and Institutions, a Decrees, which You commanded Your servant Moses. Remem now the promise You commu cated to Your servant Moses, sayi 'If you abandon them, I will scat you amongst the Nations; but if y return to Me, and guard My Co mands, and practise them, althou you may be scattered to the ext of the skies, I will collect you fr thence, and bring you to the pl where I have chosen that My Na should dwell.' And these are Y servants, and Your People whom Y redeemed by Your Great Power, a strong hand! ALMIGHTY! I n entreat You let Your ears attend the prayer of Your servant, and the prayers of Your servants w delight in and reverence Your NA and I pray You to give Your serv success to-day, and grant him fav before this man."

I was then butler to the king.

The King Talks with Nehem

It was in the month of Nisan, the twentieth year of King Arth shasta, when he was at wine, tha carried the wine, and gave it to King, but my face was sad bef him, so the King asked me, "Wh your face sad, when you are not That can be nothing except sor at heart!"

Then I was very much afraid, replied to the King; "May the K live for ever!—Why should not face be sad, when the town of tombs of my fathers is ashes, and gates consumed by fire?"

When the King answered, "W do you ask for?"

So I prayed to the GOD OF T

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1 NOTE.—**Ch. 1, v. 1. The month should be Nisan, ניסן, not כסלו, Kislu, see Ch. 2, v. 1.** In the Hebrew alphabet the slip of a pen in copying makes the difference. The opening of Nehemiah seems to intimate that a revolt of the pagan colonists had occurred between 457 and 446 B.C., in which Jerusalem was burnt and the Second Ezra was slain.—F. F.

5 HEAVENS and said to the king, "If it seems good to the king, and if your servant has favour before you, it is to send me to Judea to the burial town of my fathers,—and I will rebuild it."
6 The King then asked me—and the Queen sat beside him—"How long will you be gone? and when will you return?"

The King makes Him Governor of Jerusalem.

Thus it pleased the King, and he sent me, and I fixed a time with him,
7 and said to the king, "If it is pleasing to the king, let them give me letters to the Governors of the Over-river, so that they may allow me to proceed
8 until I arrive at Judea. And letters to Asaph, the Keeper of the King's Paradises,[1] that he may give me timber to construct the Gates of the Burial-place belonging to the spot, and for the walls of the town, and for the house I am going to."

The King consequently gave me them by the good influence of GOD
9 upon me, and I proceeded to the Governors of the Over-river, and gave them the letters of the king. The King had also sent with me Officers of the Army and cavalry.
10 But when Sanballat the Horonite, and Tobiah his slave, the Amonite, heard the affair, it grieved them very greatly, that a man should come to try to benefit the Children of Israel.
11 I, however, went to Jerusalem and
12 was there three days; but had risen in the night, and a few men with me, and had informed no man what GOD had put into my heart to do for Jerusalem,—and I had no animal with me, except the animal I rode upon,
13 and at night I went out by the Valley Gate, opposite the Snakes' Well, and on to the Dung Gate, and I saw the walls of Jerusalem that were shattered and broken and its Gates con-
14 sumed by fire. From there I passed to the Well Gate, and the King's Reservoir, but there was not a place
15 for my animal to pass through. I afterwards went and viewed by night along the brook, and surveyed the shattered wall,—thence I turned and entered by the Vale Gate, and came
16 back. But the Deputy Governors did not know that I had gone, or what I had done; nor had I informed the Jews, or the Priests, or the Deputies, or the nobles, and the rest, what I had done. I said, however, to them, 17
"You see the misery that we are in.—How Jerusalem is ashes, and its gates burnt with fire. Let us go and rebuild the walls of Jerusalem, when we shall no longer be an object of contempt." I also explained to them 18
the beneficent hand of the EVER-LIVING that was with me, as well as the promises of the King which he had promised me, when they replied, "We will arise and rebuild"; and they invigorated their hands for good.

But when Sanballat the Horonite, 19
and Tobiah his slave, the Amonite, and Geshem, the Arabian, heard it, they laughed at, and jeered about us, and asked "What is this business that you are doing? Are you going to rebel against the king?"

I, however, replied to them, and 20
said: "The GOD OF THE HEAVENS has given us prosperity, so we rise up and build:—but you have no share in it, nor right, nor traditions in Jerusalem."

The Walls of Jerusalem Rebuilt.

Aliashib the High Priest, and his 3
relatives the Priests accordingly arose and built the Sheep Gate, consecrated, and set up its doors, and consecrated from the Tower of Hamah to the Tower of Hananal.
And the men of Jeriko built from the 2
side of it; and next to them Zikri ben-Amri built. And the sons of 3
Hasenah built the Fish Gate and set up the doors, with its bolts and bars. And Merimoth-ben-Auriah- 4
ben-Akakoz repaired their side; and next to them Meshalum-ben-Berekiah-ben-Meshabzabel repaired; and 5
next to them, the Thakoites repaired, but their gentry did not bring their necks to the work of their Master. And Jorada-ben-Pasli, 6
and Meshulam-ben-Basodiah, repaired the Old Gate; they built it and set up its doors, and bolts and bars. And next to them Melatiah, 7
the Gibanite, and Jadon the Merothonite, men of Gibaon and Mizpha, Presidents of the Over-river Court, repaired, and next to them Uziel- 8
ben-Harakiah, and the Goldsmiths repaired; and next to them Hananiah, head of the Apothecaries, and set Jerusalem free to the breadth of

[1] NOTE.—Parks or Forests.

the wall! And beside them, Rephiah-
ben-Hur the Governor of half the
district of Jerusalem repaired; And
next to them Jediah-ben-Harumaf
repaired, and all before his house;
and next to him Hatorh-ben-Has-
habniah. Next from there Malkiah-
ben-Harim repaired; and Hashub-
ben-Pathakh-Moab repaired to the
Foundry Tower; And next to them
Shalem-ben-Halukash, Governor of
half of the district of Jerusalem, re-
paired, joined with his daughters;
Hanan and the people of Zanoh
repaired the Valley Gate; they built
it, and set up its doors, and bolts and
bars, besides building a thousand
cubits of wall, as far as the Dung
Gate; And Mikiah-ben-Rekab, the
Governor of the District of Beth-
Nakerim, repaired the Dung Gate.
He built it, and set up the doors,
bolts, and bars. And Shalum-ben-
Kolhozah, Governor of the District
of Mitzfa, repaired the Well Gate.
He built it, roofed, and set up the
doors, bolts, and bars, with the wall
of the pool of Shilah, to the King's
Garden, and as far as the Stairs
going up to the City of David.
After him, Nehemiah-ben-Azebuk,
Governor of half the District of Beth
Zoar, repaired to opposite the Tomb
of David, and as far as the Reservoir
he made, and to the Barracks of the
Guards. After him, the Levites,
Rehum-ben-Bani, repaired at that
side, and Shebiah the Governor of
the half-district of Qailah with its
district. After him, his relatives the
Beni Bani, and Benhadad, Governor
of half the district of Qailah. Next
to him Azer-ben-Jeshua, Governor
of Mizfah, repaired another opposite
the ascent to the Arsenal corner.
After him, Baruk-ben-Zabi energeti-
cally repaired another length from
the Corner to the entry of the House
of Alishah the High Priest. And
after him, Merimoth-ben-Auriah-
ben-Akuiz, another length from the
entry of the House of Alishib to the
extent of the residence of Alishib.
And after him, the Priests of the
Circuit repaired. And after them,
Benjamin and Hashub, opposite their
houses. ✠ After them Azriah-ben-
Mashiah-ben-Ananiah, at the side of
his house. After them, Binni-Ben-
hadad another length from the resi-
dence of Aziriah, to the Corner and
the turning. Palal-ben-Auzi oppo
site the Corner and the tower that
projects from the Higher Royal
Palace where the Guards' Barracks
are. After him, Pediah-ben-Parash,
with the Attendants who were
lodged on the Hill, opposite the
Water Gate, towards the East, where
the Tower projects. After them, the
Thakoites repaired another length,
from opposite the Great Projecting
Tower to the wall of the Hill. From
the Horse Gate, the Priests each
repaired opposite his house. After
them, Zadok-ben-Amer, repaired
opposite his house. And after him,
Shemaiah-ben-Shakniah the Keeper
of the East Gate repaired. And then
Hananiah-ben-Shalamiah repaired;
and Kanun-ben-Zalaf, the Shishite,
another portion; after him, Mesha-
lam-ben-Barakaih repaired opposite
his lodgings. After him Malkiah-
ben-Azrofi repaider as far as the
House of the Attendants, and of the
Merchants opposite the Guards' Gate,
and as far as the ascent of the Corner.
And between the ascent of the Corner,
and the Sheep Gate, the Goldsmiths
and Merchants repaired.

Sanballat's Fury at the Restoration of the Wall.

(Ch. 4, A.V., v. 1.

But when Sauballat heard that we
had rebuilt the wall, he was furious.
He insulted and laughed at the Jews,
and asked of his companions and the
garrison at Shameron, enquiring;
"What would these beggarly Jews
do? Would they fortify themselves?
Would they sacrifice? Can they in
a day revive the stones from the
heaps of dust into which they were
burnt?"

And Tobiah the Amonite supported
him and said; "Why if a fox assails
what they build,—it could break the
wall they have built?"

"Hear, our GOD, how they insult us!
and return their contempt on their
own heads, and deliver them to be
plundered in a land of captivity, and
do not cover up their villainy nor
blot out their sins from before You,
for they have jeered in the presence
of the builders."

We, however, rebuilt the walls,—
and the wall joined to its half, for
the heart of the People was in the
work.

Sanballat decides to Assail Nehemiah and Destroy the Wall.

4 But when Sanballat, and Tobiah, and the Arabians, and Amonites, and Ashdodites heard that the extent of the walls was erected at Jerusalem—that the breaches began to be closed,
2 they were very furious, and all of them agreed together to go to war with Jerusalem, and to cause trouble
3 to it, but we prayed to our GOD, and appointed a guard against them by day and night to oppose them.
4 Then Judah said, "The strength of the labourers fails, at the heaps of burnt ashes, so we are not able to build at the walls."
5 And our opponents said, "They shall not know, nor perceive until we are come into the midst of them and kill, and stop their work."
6 And when the Jews who resided amongst them came they told us repeatedly "Wherever you turn round they will assail you!"
7 I therefore placed in the bottom of the moat behind the walls, in the dry parts, a Guard of troops for the People, with swords, spears and
8 bows. Thus I revived them, and stood up, and said to the Captains and Subalterns, and the rest of the Force, "Fear not before them! Remember the ALMIGHTY, the GREAT and TERRIBLE,—and fight for your countrymen, your sons and daughters, your wives and homes."
9 Thus our Opponents heard that we knew,—and that GOD had broken their intention, and that we had all returned to our work on the wall.—
10 But from that day half of the youths worked at the wall, and half with the guards, with spears and shields, and bows, and coats of mail, with Officers
11 over them. All the House of Judah built at the Wall, with the labourers. The men worked on the one side at the work, and on the other went on
12 guard. The builders also had each a sword girt at his waist. Thus they built,—and the Trumpeter was at my
13 side. I also said to the Officers and Subalterns, and the rest of the people, "The work is great and extensive, and we are scattered upon the wall
14 at a distance one from the other. In whatever place, therefore you hear the sound of the trumpet, collect there to us,—Our GOD will fight for us.
15 Thus we did at the work;—and half kept guard with spears from the rise of dawn until the stars came out.
16 I also, at this time, said to each man and his assistant, "Lodge in Jerusalem and be with us at night as a guard, and work by day," and neither I, nor
17 my brothers, and attendants,—or the men of my Guard, who followed me, —ever regarded our clothing. - - - Each went to the water, - - -[1]

5 However, the People and their wives complained greatly against their
2 Judean countrymen, and some said "We have many sons and daughters, —let us reap the corn, and eat and live."
3 Others said, "We are mortgaging our farms, and vineyards, and houses, and are buying corn for hunger."
4 And there were others who said, "We have had to borrow money to pay the King's taxes on our farms and
5 vineyards!—And now our bodies are like the bodies of our slaves and our children like their children's bodies! For see! we are bringing the bodies of our sons and daughters into slavery! And some of our daughters have become slaves;—so GOD is not with us,—for foreigners possess our farms and vineyards!"

Nehemiah Calls a Public Meeting.

6 But I was very furious when I heard these complaints, and these
7 statements, yet I reflected in my mind, and reproved the Officers and Subalterns, and said to them; "It seems you all exact usury from your countrymen." I consequently appointed a Great Meeting about them,
8 when I said;

Nehemiah's Condemnation of Slavery.

9 "We have redeemed our Judean brothers who had been sold to the heathen, as far as we could,—but you even sell your own brothers, who should be sold to us!"

And they were silent, and could not find a word.—So I continued;—

"The thing that you do is not right—should you not walk in the

[1] NOTE.—Ch. 4, v. 17. The text seems to be defective here, and some considerable portion to have been lost, where I place the hyphens. —F. F.

fear of our GOD, because of the contempt of the heathen, our enemies?
10 And even if I, my brothers, and attendants have lent them money and corn on interest!—we will now
11 abandon that interest.—I beg of you to return to them to-day their farms and vineyards, their oliveyards, and their houses, and also the one per cent.[1] on the money, and of the corn, and wine, and of the oil that you lend to them."
12 And they replied, "We will restore, and will no more demand it from them. Thus we shall do as you say."

Then I called the Priests, and swore them to do according to that declaration.
13 I afterwards shook out my lap and exclaimed, "May GOD shake out like that every person from His House and property who does not adhere to this declaration!—May he be shaken out like that and dissipated!"

And all the Meeting said "So be it," and thanked the LORD. And the People acted in accordance with the declaration.

Nehemiah Appointed Governor of Judea.

14 And further, from the day I was appointed to be Governor of the country of Judea—from the twentieth year to the thirty-second year of King Arthakshasta,—twelve years,—neither I, nor my relatives, have taken the salary of the Governor,
15 while the former Governors who were before me burdened the people, and exacted from them bread and wine, along with forty shekels of silver. Their Attendants also lorded over the people;—but I did not do so,—
16 because of the fear of GOD. I also persisted in work upon the wall, and bought no estate, and all my attendants collected there at the work.
17 And of the Judeans and officers there were a hundred and fifty persons at my table, beside the guests who visited us from the surrounding
18 nations. What was prepared daily was an ox, six fat sheep, and fowls, for me; and every ten days a sufficient quantity of various wines; and yet I never demanded the Governor's Provisions, for that slavery was heavy upon the people.—Remember me, 19 my GOD, for all the good that I have done to this People.

Sanballat Threatens Nehemiah.

When, however, it was reported 6 to Sanballat, and Tobiah, and Gheshem, the Arabian, and to the others of our enemies that I had rebuilt the wall, and no breach was left in it, except that at the time the doors were not fixed in the Gates, San- 2 ballat, and Gheshem with him, sent to me and said, "Come and let us see each other in a village on the plain of Anno." But they intended to do me an injury. I consequently 3 sent a messenger to them to reply;—"I am doing a great work, and cannot come down. Why should the work cease by my absence, and going to you?"

They, however, sent me a similar 4 message four times, and I returned to them the same answer. Then 5 Sanballat sent his servant to me a fifth time, and an open letter in his hand in which was written;—

Sanballat's Letter.

"It is reported amongst the peo- 6 ples,—and Gheshem says it,—that you and the Judeans are preparing to rebel;—consequently you are building the wall, and that you hope to be their king, according to these reports. And that you have set 7 Preachers to proclaim about you in Jerusalem; to call you King of Judea. But now the King has heard these reports. So now come, and we will consult together."

Nehemiah's Answer.

But I sent to him to say; 8

"None of those things that you assert have been done, but you contrive them out of your own heart; for 9 all of them are to terrify us; but you have not succeeded; you only strengthen my hands."

I then went to the house of 10 Shemaiah-ben-Daliah-ben-Mahitabel who was ill,—and he said "Let us meet at the House of GOD,—at the inner Temple,—and close the doors of the Temple, for they will come by night to murder you!"

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1 NOTE.—Ch. 5, v. 11. "One per cent. on the money." This no doubt means one per cent. per month, which down to our day is the legal rate of interest in Syria and India for loans from the village bankers.—F. F.

11 But I replied, "Should a man like me fly? And, who in my position has gone to the Temple and lived?—I will not go!"

Nehemiah finds Preachers have been Hired against Him.

12 Then I investigated and saw that GOD had not sent him, but he preached this message to me because Tobiah and Sanballat had hired him. They
13 hired him for the purpose that I might be terrified, and do so, and commit a blunder, which would provide an opportunity for them to accuse me, for they could have accused me upon that act.
14 My GOD, remember Tobiah and Sanballat on account of these actions, and also Nodiah the Preacheress, and the rest of the Preachers who tried to terrify me.

(445 B.C.) Completion of the Wall.

15 On the twenty-fifth day of Elul the
16 Wall was completed.—And when all our enemies heard it, and all the heathen who were around us saw, they fell greatly in their own opinions, and perceived that the work was done by our GOD.

The Nobles Plot Against Nehemiah.

17 However in those days many of the nobles of Judea sent letters to Tobiah, and in the same way letters
18 from Tobiah came to them. For many of the gentry in Judea were sworn to him, for he was son-in-law to Shekaniah-ben-Arah, and Jhohanan his son had married the daugh-
19 ter of Mishulam-ben-Berekiah, so his compliments were sent to me and my words were carried to him, and letters sent from Tobiah to terrify me.

Nehemiah Appoints his Brothers Governors of the Garrison.

7 When the Wall was built, and I had fixed the doors, and appointed the Door-keepers, and the Singers and
2 Levites, I then installed my brothers Hanani, and Hananiah Governors over the Castle of Jerusalem, for they were faithful men, and feared GOD more than many.
3 And I commanded them not to open the Gates of Jerusalem until the sun was hot. And, until the Guards were set to keep the Doors shut, and fastened. And appointed Police for the inhabitants of Jerusalem, each to his district, and every man to his own house.

4 But the City was wide and large, while the people few for the space of it, and there were no houses built.
5 So my GOD put it into my mind, and I collected the nobles, and gentry, and the People by the register, for I had discovered the Former Registry Records of Genealogy and found written in them.[1]

(536 B.C.) Copy of the Muster Roll of the Restoration under Zerubbabel.

6 "These are the descendants of the nobles who went up from the captives of the Transportation that King Nebukadnezzar transported to Babel, and returned to Jerusalem and Judea
7 each to his own village, returning with Zerubabel, Jeshua, Nehemiah, Azariah, Ramiah, Nehmani, Mordecai, Bilshan, Mispereth, Bigvi, Nehum, Banah:—

"From the Record of Men of the People of Israel; Of the		8
Beni Parosh; Two thousand one hundred and seventy-two.	2,172	9
Of the Beni Arah; Six hundred and fifty-two.	652	10
Of the Beni Pakhath-moab; —of the Beni Jeshua and Joab;—Two thousand and eight hundred and eighteen;	2,818	11
Of the Beni Ailam; One thousand two hundred and fifty-four;	1,254	12
Of the Beni Zatu; Eight hundred and forty-three.	843	13
Of the Beni Zaki; Seven hundred and sixty.	760	14
Of the Beni Bunui; Six hundred and forty-eight.	648	15
Of the Beni Babi; Six hundred and twenty-eight.	628	16
Of the Beni Azgad; Two thousand three hundred and twenty-two.	2,322	17

[1] NOTE.—Ch. 7, v. 5. The Register referred to is that of the Transportation who returned with Zerubbabel about ninety-one years before Nehemiah, and only varies in the spelling of a few names. See Ezra, Ch. 2. That it had been preserved through the troubles of that century of anarchy, which had again destroyed the City Zerubbabel had restored, shows how carefully the Jews guarded public records, and is a strong voucher for the authenticity and accuracy of the Hebrew Histories in the Bible.—F. F.

18 Of the Beni Adonikam; Six hundred and sixty-seven. 667
19 Of the Beni Bigvi; Two thousand and sixty-seven. 2,067
20 Of the Beni Adin; Six hundred and fifty-five. 655
21 Of the Beni Atar of Hezekiah; Ninety-eight. 98
22 Of the Beni Hashani; Three hundred and twenty-eight. 328
23 Of the Beni Bezi; Three hundred and twenty-four. 324
24 Of the Beni Harif; One hundred and twelve. 112
25 Of the Beni Gibean; Ninety-five. 95
26 Of the men of Bethlehem and Netofah; One hundred and eighty-eight. 188
27 Of the men of Anathoth; One hundred and twenty-eight. 128
28 Of the Men of Beth-armaveth; Forty-two. 42
29 Of the men Kiriath-yarim, Kefirah, and Beeroth; Seven hundred and forty-three. 743
30 Of the Men of Ramah and Gaba; Six hundred and twenty-one. 621
31 Of the Men of Mikmas; One hundred and twenty-two. 122
32 Of the Men of Bethel and Ai; One hundred and twenty-three. 123
33 Of the Men of Lower Nebo; fifty-two. 52
34 Of the Beni Akud-Elam; One thousand two hundred and fifty-four. 1,254
35 Of the Beni Harim; Three hundred and twenty. 320
36 Of the Beni Jeriko; Three hundred and forty-five. 345
37 Of the Beni Lodhadid, and Ono; Seven hundred and twenty-one. 721
38 Of the Beni Senab; Three thousand nine hundred and thirty. 3,930

39 **Of the Priests.**

"Of the Beni Jediah, of the House of Jeshua; Nine hundred and seventy-three. 973
40 Of the Beni Amer; One thousand and fifty-two. 1,052
41 Of the Beni Pashur; One thousand two hundred and forty-seven. 1,247
42 Of the Beni Harim; One thousand and seventeen 1,017

Of the Lebites. 43

"Of the Beni Jeshua of Kadmiel, of the Beni Hodeiah; Seventy-four. 74

Of the Singers. 44

"Of the Beni Asaph; One hundred and forty-eight. 148

Of the Doorkeepers. 45

"Of the Beni Shalum; of the Beni Atai; of the Beni Talmon; of the Beni Akub; of the Beni Hatita; of the Beni Shobi; One hundred and thirty-eight. 138

Of the Attendants. 46

"Of the Beni Zika; of the Beni Hasufa; of the Beni Tabaoth; of the Beni Kiros; of the Beni Sia; of 47
the Beni Padon; of the Beni Lebana; 48
of the Beni Hagaba; of the Beni Salmi; of the Beni Hanan; of the 49
Beni Gidel; of the Beni Gahar; of 50
the Beni Raiha; of the Beni Rezin; of the Beni Nekoda; of the Beni 51
Gazam; of the Beni Auza; of the Beni Pasah; of the Beni Besi: of 52
the Beni Maunim; of the Beni Nefishesim; of the Beni Bakbuk; of 53
the Beni Hakufa; of the Beni Harkur; of the Beni Bazlith; of the Beni 54
Mekida; of the Beni Harsha; of the 55
Beni Barkos; of the Beni Sisera; of the Beni Temah; of the Beni Neziah; 56
of the Beni Hatifa. . . .[1]

Of the Descendants of Solomon's Servants. 57

"Of the Beni Soti; of the Beni Shefeteth; of the Beni Perida; of the Beni Jala; of 58
the Beni Darken; of the Beni Gidel; of the Beni Shefatiah; of the Beni Hatil; of the Beni 59
Pokereth-Nazambaim; of the Beni Amon; all the Attendants, and the descendants of 60
Solomon's Servants were, Three hundred and ninety-two. 392

"And the following were those 61
who went up from Tel-melab, and Tel-harsha; Kerub, Adon, and Amer; but they could not show their Ancestral Houses, nor their Race, whether they were of Israel.

[1] NOTE.—Ch. 7, v. 56. There would appear to be a break in the MSS. here, as no number is added to the list.—F. F.

62 "Of the Beni Delaiah; of the Beni Tobiah; of the Beni Nekoda; Six hundred and forty-two. 642

63 **And of the Priests.**

"Of the Beni Hobiah; of the Beni Hakoz; of the Beni Barzilai; who took a wife from the daughters of Barzilai the Giladite, so were called
64 by his name; these sought for their Register with those who had a genealogy, but could not find it, so were
65 excluded from the Priesthood, and the Governor ordered them not to eat of the most sacred things until a Priest was appointed with Urim and Thumim.

66 "The whole Collection was altogether,—Forty-two thou- 42,360
67 sand three hundred and sixty, besides their men and women servants, of whom there were Seven thousand three hundred 7,337
and thirty-seven; and two hundred and forty-five men and 245
women singers.

Total 49,942

68 "They had seven hundred and thirty-six horses; two hundred and
69 forty-five mules, six thousand seven hundred and twenty asses.

70 "And the whole of the Heads of Houses subscribed to the work;—

"The Governor gave to the Treasury, a thousand Darics in gold; fifty basons; five hundred and thirty Priests' robes.

71 "And the Heads of Houses gave to the Treasury of the work;—Twenty thousand Darics of gold; and two thousand two hundred pounds weight
72 of silver; and what the rest of the People gave was twenty thousand Darics of gold; and two thousand pounds of silver; and sixty-seven Priests' robes.

73 "Thus the Priests and Levites, and Singers, and some of the Attendants, and of all the People, settled in their villages, by the arrival of the seventh month, along with the Children of Israel in those villages.

How Ezra Read the Law and Restored it.

8 "All the People afterwards collected as one man, to the Square opposite the Water Gate, and requested Ezra the Scholar to produce the Book of the Laws of Moses, which the LORD communicated to Israel.

"Ezra the Priest consequently 2
brought the Law to the Meeting both of the men and the women, for all intelligently to hear it, on the first 3
day of the seventh month, and read it in the Square which is opposite the Water Gate from dawn until mid-day, before the men and women, and the intelligent, and the whole of the people listened to the Book of the Law. Ezra, however, stood to read 4
the book, on a platform of wood that had been made for him and Mathiah for the purpose, and Shema, and Aniah, and Auriah, and Hilfiah, and Masiah stood beside him, on his right, and on his left Pediah, and Mishal, and Malkiah, and Hasham, and Hashbadanah, Zekeriah, and Meshalum. Then Ezra opened the Book 5
in the sight of all the People,—for he was above all the people,—and when he opened it, all the People stood up. Ezra first blessed the GREAT EVER- 6
LIVING GOD:—

"And all the People responded 'Amen! Amen!' with a lifting up of their right hands, and bowed and did reverence to the EVER-LIVING with their face earthwards. Then 7
Jeshua, and Bani, and Sherabiah, Jamin, Akub, Shabthi, Hodiah, Masiah, Kalita, Azriah, Jozabad, Hanan, Piliah, and the Levites, translated the Law to the People, while the people stood up.

"And they read from the Book of 8
the LAW of GOD with an Interpreter, who translated the meaning, so that they might understand what was read.

"Thus Nehemiah,[1] who was the 9
Governor, and Ezra the Priest, read, and the Levites who translated to the People, said to all the People,

"'This day is holy to your EVERLIVING GOD!—Do not be depressed, and do not weep,'—for all the people were weeping as they heard the words of the Law,—'but,' he said to 10
them, 'go, eat the best and drink the sweetest, and send some thing to those who have nothing ready, for the day is sacred to our MASTER;

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1 NOTE.—Ch. 8, v. 9. This Nehemiah mentioned here was not the writer of the history so called, but another former Governor of the same name (see the Book of Ezra, Ch. 2. v. 2), accompanying Zerubbabel 91 years before —F. F.

so do not grieve, for to rejoice in the EVER-LIVING will strengthen you.'

11 "The Levites also comforted all the people by saying 'Go! for to-day is sacred to the EVER-LIVING, so do not be in grief.'

12 "So all the People went to eat and drink, and to send presents, and to make plenty of pleasure, because they understood what had been said to them.

13 "But, the day after the Heads of Houses of all the People with the Priests and the Levites collected to Ezra the Scholar, to examine the
14 records of the Law, and found written in the Law which the EVER-LIVING communicated by means of Moses, that the Children of Israel should reside in tents in the seventh month.
15 They consequently proclaimed, and passed the proclamation to all the villages, and to Jerusalem to order:

"'Go out to the hills and bring branches of Olive, and branches of good trees, and branches of Myrtle, and branches of Palms, and branches of brushwood, to make tents as it is written.'

16 "The people consequently went out, and made themselves tents, each for his family, in their courts, and in the courts of the House of GOD, and in the Square of the Water Gate, and in the Square of the Ephraim Gate. All the company of those who had returned from the Captivity also made tents and resided in the tents, although the Children of Israel had not done so since the times of Joshua the son of Nun, till that day, and they enjoyed themselves very greatly. 17

"They also read in the Book of the Law of GOD day by day, from the first day, to the last day, for they kept the feast for seven days, and on the eighth day they closed it, according to the decree. 18

"Afterwards, on the twenty-fourth day of that month, the Children of Israel met to fast with sackcloth and earth upon them, when all of the race of Israel separated themselves from all the sons of foreigners, and they stood up and confessed about their sins, and the faults of their forefathers. They also stood up at the Place and read in the Book of the Laws of their EVER-LIVING GOD a quarter of the day, and they confessed in sackcloth to their EVER-LIVING GOD for a quarter. 9 2 3

"Then the Levites Jeshua and Bani, Kadmial, Shebaniah, Buni, Sharbiah, Bani, Kanani arose and cried to their EVER-LIVING GOD with a loud voice, and the Levites Jeshua, and Kadmial, Bani and Hashabiah, Shanbnah, Hodiah, Pethakaiah rose on the platform and said; 'Stand up!' 4 5 6

Anthem.

STANZA 1.

"Thank your EVER-LIVING GOD
For ever and ever;
And bless His Glorious name!—
And exalt beyond all blessing and praise!

STANZA 2.

"You are alone the LIFE,
Who made the skies, and Heaven of Heavens,
And all their host!
The Earth, and all upon it,
The Seas, and all they contain,
And You gave life to them all,
And the host of Heavens all bow,
To YOU!

7 "You are the LORD GOD who chose Abram, and brought him from Aur[1] of the Kasdim, and made his name Father-of-Nations,[2] and found his heart faithful before You, and made a Covenant with him, to give

1 NOTE.—Ch. 9, v. 7, Heb. AUR signified "Fire," and is so interpreted by the Rabbis, but by us usually taken for the name of an unknown City or Town. I confess to a leaning towards thinking the Hebrew tradition that it means "A Fire" into which the Kasdim threw Abram for refusing their idolatry, is the true reading.—F. F.

2 NOTE. — Ch. 9, v. 7. Abr-ah-am "Father of Nations," in Heb. Except by a translation the force of the words is lost —F. F.

8 the country of the Cananite, the Hittite, the Amorite, the Perizite, and the Ghergashite, to his race and You fulfilled Your promise,—for You are just.

9 "You also saw the sufferings of our forefathers amongst the Mitzeraim, and heard their shrieks at the Red
10 Sea, and produced portents and terrors against Pharaoh and all his Ministers, and all the people of his country, because they had been cruel against them:—so made Yourself a
11 NAME on that day, when the sea divided before them, and they passed through the midst of the sea, on the dry, and You flung their pursuers into the deeps, like a stone in the mighty waters!

12 "Then You led them by a Pillar of Cloud by day, and by a Pillar of Fire by night, to light them on the
13 way they had to march, and descended upon Mount Sinai, and spoke with them from the skies; and gave them Just Decrees, and True Laws, Institutions, and Beneficial Com-
14 mandments. You also made known to them Your Holy Sabbath, and Commandments, and Institutions, and Laws, instructing them by means of Moses Your servant.

15 "Then You gave them bread from the skies, when hungry, and brought water from the rock for them when they thirsted, and commanded them to advance to seize the country which You had raised Your hand to give to them.

16 "But they, and our fathers, were haughty, and stiffened their neck, and would not listen to Your instruc-
17 tions; but refused to obey, and would not remember the wonders You had done for them, but stiffened their neck, and in rebellion appointed a Leader to restore them to their slavery.—

"But You are a GOD of forgivenesses,—kindness and pity,—slow to anger, and plentiful in mercy,—so
18 did not forsake them.—Although they made for themselves a cast metal Calf, and said 'This is your GOD who brought you up from Mitzeraim,' and
19 offered many insults. Yet You in Your many mercies did not abandon them in the Desert; You did not take away the Pillar of Cloud from them by day, but led them in the way they
20 ought to march. You also gave Your beneficent spirit to instruct them, and did not withhold Your Mana from their mouth, and gave them water
21 when thirsty, and provided for them forty years in the Desert! They were not destitute. Their clothing was not in rags, and their feet were
22 not swollen. You afterwards gave them Kingdoms and Peoples, and distributed portions to them, so they seized the country of Sihon and the country of the King of Heshbon, and the country of Og, King of Bashan,
23 while You increased their children like the stars of the skies, and they
24 arrived at the land which You had promised to their forefathers to bring them to possess; and their children advanced and seized the country, for You subdued the Cananite inhabitants of the land before them, and gave them to their power, and they did whatever they desired with the kings and peoples of the country.

25 "They also captured the fortified towns, and the fertile lands, and seized houses full of furniture, wells dug out, vineyards, oliveyards, and fruit trees, in plenty, and they ate, and were full, and fat, and luxuriated
26 on Your benefactions. Then they revolted from You, and flung Your Laws away,—following the Heathen, —and slew your Preachers who instructed them to return to You, and
27 committed great outrages. You consequently gave them to the hand of their oppressors, who oppressed them, but in the period of oppression they cried to You, and You heard them from the heavens, and from Your great mercies gave them Deliverers who delivered them from the power of their oppressors.

28 "But when they had rest, they did wrong before You, so You abandoned them to the hand of their enemies who persecuted them—and again they returned and cried, and You heard them from the heavens,—saved, and rescued them frequently,
29 in accordance with Your many mercies, and instructed them to conduct themselves according to Your laws, but they were haughty and would not listen to your Commands and Decrees, sinning against what a man ought to practise, and live in. But they set a perverse shoulder and a stiff neck and would not obey!
30 Yet for many years You held out Your hand to them, and taught them Your spirit by means of Your

Preachers, but they would not listen; —so You delivered them to the power of the people of the countries.
31 Yet, owing to Your great mercies, You did not entirely destroy them, nor desert them;—for You are a kind
32 and merciful GOD. Therefore now, our GOD,—the GREAT, MIGHTY, and TERRIBLE GOD, who keeps his Beneficent Covenant,—let not all the trouble that we and our kings, and princes, and priests, and our preachers, and fathers, and all Your People, have met, be little before You, from the days of the kings of
33 Ashur to this day, although You are right in all You have brought upon us, for You have practised TRUTH,
34 but we FALSEHOOD. And our kings, our princes, our priests, and our fathers have not practised Your laws, and have not attended to Your Commandments, and the instructions which You taught to them. For 35
they did not serve You in their reigns, and the plentiful prosperity You gave them, and in the rich and fertile country that You gave to their faces; nor did they turn from their wickedness.—Therefore we are slaves 36
to-day, and the land that was given to our forefathers, that they might eat its fruits and its products,—we are slaves upon it! Yet it produced 37
much for the kings You have set over us for our sins, and they control our bodies, and our cattle, at their pleasure, while we are in great distress.

(536 B.C.) The People Return to the Law of God by a Solemn National Act.

10 1 "Consequently on account of this, we have made an Agreement, and our
2 Nobles, Levites, and Priests have sealed it, and the signatories are:—

NEHEMIAH, the GOVERNOR, the son of Halkiah; and

Zedekiah;
3 Seriah;
Azeriah;
Jeremiah;
Pashur;
Amariah;
Malkiah;
4 Hatush;
Shebaniah;
Maluk;
5 Harim;
Meremoth;
Abadiah;
6 Daniel;
Ginethon;
Barukh;
Meshalum; 7
Abiah;
Miyamin;
Maziah; 8
Bilgal;
Shemiah.

9 The following were for the Priests, and for the Levites.

Jeshua-ben-Azaniah;
Binni; of the Beni Hadad;
10 Kadmiel;—and their relatives.
Shebaniah;
Hodiah;
Kelita;
Piliah;
Hanan;
11 Mika;
Rehob;
Hashabiah;
Sakur; 12
Sherebiah;
Shebaniah;
Hodiah; 13
Bani;
Bennin;

14 For the Chiefs of the People;

Parosh;
Pahath-moab;
Alam;
Zatu;
Bani;
15 Buni;
Azgad;
Bebai;
16 Adoniah;
Bigvai;
Adni;
17 Ater;
Hezekiah;
Azur;
18 Hodiah;
Hasheim;
Bezai;
19 Harif;
Anathoth;
Nobi;
20 Magpiash;
Meshulam;
Hezer;
21 Meshezabel;
Zadok;
Jadua;
22 Pelatiah;
Hanan;
Amaiah;
23 Hoshea;
Hananiah;
Hashub;
Alohesh; 24
Pilha;
Shobek;
Rehum; 25
Hashabnah;
Masiah; 26
and Ahiah;
Hanan; 27
Anan;
Maluk;
Harim; 28
Banah;

29 "And for the rest of the People, the Priests, the Levites, the Temple wardens, the Singers, the Timbrel-players: and all the remainder of the Native population under the Laws of GOD, their wives, sons and daughters, who were come to an
30 age able to understand, declared for themselves by their representatives and gentry, to come to GOD, and swore to walk in the Laws of GOD, which He had given by means of Moses the Servant of GOD, and to guard and practise all the Commands of our ALMIGHTY LORD, with His
31 Decrees, and Institutions. Also that we would not give our daughters to the People of the Country, and not take their daughters for our sons.
32 And that if the population of the Country brought merchandize or any wares to sell on the Sabbath day, not to buy of them on the Sabbath, or upon a Holy Day; and to release on the Seventh year, and the interest on all loans.

A Temple Rate Adopted.

33 We also imposed upon ourselves as a law, to give the thir of a Shekel a year to the service of the House of
34 our GOD, for the Show-bread; and for the Perpetual Offering, and the Perpetual Burnt-offering of the Sabbaths; of the Months; and of the Public Meetings; and for the Sanctifications and the Sin-offering to expiate about Israel, and all the services of the House of our GOD.

35 "We also cast lots about the Gift of Wood for the Priests and Levites, which the people were to bring to the House of our GOD, from the Heads of Ancestral Families at fixed times, year by year, to be burnt on the Altar of our EVER-LIVING GOD, as written in the Law.

36 "Also to bring the first-fruits of our ground, and the first product of all fruit-trees, year by year to the House of our GOD;

37 "Also the firstborn of our children, and cattle as written in the Law; and to bring the firstborn of our herds and our flocks to the House of our GOD, to the Priests who serve in the House of our GOD.

38 "And that the first part of our harvest and fruit of all trees; and of wine, and oil, should be brought to the Priests who reside at the House of our GOD; with the tythe of our grounds to the Levites:—and that those Levites should tythe all the profit of our labours. But that a
39 priest a Descendant of Aaron should be with the Levites, when the Levites tythed, and that the Levites should take up a tythe of their Tythe to the House of our EVER-LIVING GOD, to
40 the Treasury Chamber. But that the Children of Israel, and the Children of Levi should bring the presentations of the Corn, the Wine, and the Oil, to where the Sacred Vessels are, and the Priests, the Ministers, the Singers, and Guardians:—and that we would not forsake the House of our GOD."

END OF THE FIRST EXTRACT FROM THE ROLL OF EZRA.

(440 B.C.) RESUMPTION OF THE SECOND NEHEMIAH'S NARRATIVE.

A Conscription Ordered to Secure a Population for Jerusalem.

11 The gentry of the people stayed in Jerusalem, and the rest of the people threw lots to send one from ten to reside in Jerusalem, the Holy City, and nine to go out to the villages,
2 and the People thanked all the men who were willing to stay in Jerusalem.

The Garrison of Jerusalem.

3 Now these are the Chiefs of the Garrison who stayed in Jerusalem,—(while in the villages of Judea each man of Israel resided on his own estate, in their towns;)—with the Priests, and Levites, and attendants, and the descendants of the servants of Solomon. But some of the 4

children of Judah and the children of Benjamin stayed in Jerusalem.

Of the Children of Judah;—Athiah-ben-Haziah; -ben-Zakeriah, -ben-Amariah, -Shefatiah,-ben-Malaliah,-5 ben-Faretz. And Masiah-ben-Baruk-ben-Kalkaziah-ben-Haziah, -ben Adiah-ben-Jozarib-ben-Zakeriah,-6 ben-Hashibari. All descendants of Faretz. They stayed in Jerusalem. Four hundred and sixty soldiers.

7 And these were of the Beni-Benjamin;—

Sala-ben-Shulam,-ben-Joad,-ben-Padiah,-ben-Koliah,-ben-Masiah,-8 ben-Aithial,-ben-Jeshiah,—and along with him, as defenders of the towers, nine hundred and twenty-eight, over whom Joal-ben-Zikri was Com-9 mander, and Judah-ben-Haseniah as Lieutenant over the City.

10 From the Priests;—

Jadiah-ben-Joiarib,-ben-Jakin, 11 Seriah,-ben-Hilfia,-ben-Meshalum,-ben-Zadok,-ben-Merioth,-ben-Akhi-12 tub, was Governor of the House of GOD, and the associates who did the work at the House of GOD were eight hundred and twenty-two, and Odiah-ben-Jeroham,-ben-Pelaliah,-ben-Anatzi,-ben-Zakeriah,-ben-Pashkur,-ben-13 Malekiah, and his brother, were Chiefs of the fatherhoods, with two 14 hundred and forty-two, and one hundred and twenty-eight of their relatives, as soldiers. Over whom Zabdial was Commander.

15 And from the Levites;—

Shemiah-ben-Khashub,-ben-Azrikam,-ben-Hashabiah-ben-Bani, 16 —with Shabthi and Jozabad, of the Levitical Chiefs, over the outer business of the House of the LORD.

17 And Mathniah-ben-Mika,-ben-Zabdi,-ben-Asaf, who was Chief leader of praise and prayer, with Bakbakiah as his Assistant, with their company. And Abda-ben-Shamna,-ben-Galal-ben-Jadithem.

18 All the Levites in the Holy City were two hundred and eighty-four.

And the Doorkeepers were Akub, 19 Talmon, and their company in the Guards of the Gates,—one hundred and seventy-two.

And the rest of Israel, with their 20 Priests, and Levites were in all the towns of Judea, each on his own estate. And the Assistants resided 21 in Afel; and Ziha, and Ghishfa, were over the attendants.

But the Commander of the Levites 22 in Jerusalem was Azi-ben-Bani-ben-Hashbiah-ben-Mathaniah,-ben-Mika, from the Beni Asaf, of the Singers, for the performances in the House of GOD; for the king had com- 23 manded about them and arranged the Daily Course for the Singers; and Pathakiah-ben-Meshazabal, of 24 the Beni Zarakh,-ben-Judah,—was appointed on the part of the King, to superintend affairs for the People.

Re-populating Other Cities.

Now about the walled towns in 25 the country;—

Some of the Children of Judah settled in Krith-arba; and its villages; and in Dibon, and its villages; and Ikbezal, and its towns; and in Jeshua, and Moliah, and Beth-26 flat; and in Khatzer-Shoal, and 27 Barsheba, and its villages; and in 28 Ziklag, and Makoua, and its villages; and in Ani-rimon, and 29 Zaraha, and Jermoth; Zanokh, 30 Aulam, and their towns; Lakish, and its fields; Azekah, and its villages;—Thus they settled from Barsheba to the Valley of Hinom. And the Beni Benjamin from Gaba 31 Mikmash, Aia, and Bethel, and its villages; Anathoth, Nob, Ananiah; 32 Hazar, Rama, Githim; Hadid, 33 Zeboim, Niblat; Lod, and Auno;— 34 Ghikrashim; with a portion of the 35 Levites for the districts of Judah and 36 Benjamin.

THE SECOND EXTRACT FROM THE ROLL OF ZERUBBABEL GIVEN IN THE BOOK OF EZRA.

(536 B.C.) Copy of the List of Priests and Levites.

12 "The following are the Priests and Levites who went up with Zerubabel-ben-Shalthial, and Jeshua, Seriah, Jeremiah, and EZRA;

"Ameriah, Maluk, Hatush; She-2 kaniah, Rehum, Memoth; Adua, 3 Ghenthoi, Abiah; Mamin, Madiah, 4

5 Biluah; Shemiah and Joyarib,
6 Jedíah; Salu, Amok, Hilkiah, Jadiah;
7 —These were from the Chiefs of the Priests, and their associates from the days of Joshua.
8 "Then the Levites:—
"Jeshua, Benni, Kadmial, Sherbiah, Judah, Mathaniah, who was leader of thanksgiving, and his associates.
9 Beside Bakbakiah, and Ano, with their associates in command of the Guards.
10 "Joiada had begot Jonothan, and
11 Jonothan begot Jadua, and Jadua
12 begot Joiakim, and from the days of Joiakim there were Priests, Chiefs of Fatherhoods, up to Sheriah, Meriah,
13 and Jeremiah, Hananiah, and EZRA, Meshulam, and Amariah, Jonothan;
14 and with Malaki, Jonothan, and
15 Shebaniah, Joseph, and Haram,
16 Adna, and Merioth, Haliki, and Adia, Zekeriah, and Ginothan, Meshulam,
17 and Abiah, Zikri, and Minimin, and
18 Moadiah, Plati, and Bilga, Sheminah,
19 and Shemiah—Jonothan; and with Joyarib, Mathin, and Jadiah, Azi, and Sali, Kali, and Amok-abd, and
20 Kilkiah, Hashabiah, and Jedaiah,
21 Nethanal, Levites from the days of
22 Alishab.—Joyada and Jokanan, and Jadua, were inscribed as Chiefs of Fatherhoods; and Priests in the reign of Dariush, the Persian.
"The Chiefs of the Fatherhoods
23 of the Beni Levi, inscribed in the
24 record of the Events of the Times, up to the days of Johanan-ben-Aliashib, as Chiefs of the Levites:—

Chief Choristers.

"Hashabiah, Sherabiah, and Jeshua-ben-Kadmial, and their connected associates, were to lead the Choir, (as by command of David the MAN of GOD), in response after response.

The Chief Doorkeepers.

"Mathaniah, and Bakbukiah,
25 Abdiah, Meshulam, Talmon, Akub, were doorkeepers who kept guard at the Gates of the Treasury."

(440 B.C.) THE SECOND NEHEMIAH'S NARRATIVE RESUMED.[1]

26 The following relates to the times of Joyakim-ben-Jeshua.-ben-Jozadak, and the times of NEHEMIAH the Governor and EZRA the Priest and Scholar.
27 When the Walls of Jerusalem were dedicated they sought the Levites from all their homes, and brought them to Jerusalem to make the dedication, with rejoicing and thanks and singing, with cymbals, lutes, and
28 harps. They consequently collected the descendants of the Singers from the district surrounding Jerusalem,
29 and from the towns in Nitof, and from Beth-Gilgal, and from the plains of Geba, and Hazmavoth,—for those towns had been built for the Singers around Jerusalem.
30 The Priests were also purified, with the Levites. They also purified the People, and the Gates, and the Walls.
Then I led the Nobles of Judah on
31 to the Walls, and arranged them in two great divisions, and marched to the right upon the Wall to the Dung Gate. And Hoshiah, and half the
32 Nobles of Judah marched after them,
33 with Azariah, Ezra, and Meshulam,
34 Judah, and Benjamin, and Meshiah, and Jeremiah.
Next, some of the Sons of the
35 Priests with trumpets and Zekeriah-ben-Jonathan,-ben-Meshiah,-ben-Mathaniah,-ben-Mikiah,-ben-Zahur,
36 -ben-Asaf, with his companions Shemiah, and Azral, Milali, Galali, Mai, Nethanal and Judah, Hanani, with at their head all the musical instruments of DAVID the Man of GOD, and EZRA the Scholar. They
37 ascended by the Well Gate and afterwards up the stairs of the City of David, by the stairs of the wall, up

[1] NOTE.—Ch. 12, v. 26. The reader must not confuse the NEHEMIAH and EZRA mentioned here with the NEHEMIAH of Zerubbabel's Restoration, recorded in the "Book of Ezra," ch. 2, v. 2. NEHEMIAH the GOVERNOR, and his associate here recorded as "EZRA the PRIEST," lived about 100 years after the time of Zerubbabel.—F. F.

to the Palace of David, as far as the
38 Water Gate on the east. While the second procession marched to meet them;—and I after it with half of the People upon the wall, up to the Foundry Tower, the whole extent of
39 the wall. Thence above the Ephraim Gate, and to the Old Gate, and to the Fish Gate, and the Tower of Hananal, and the Tower of Hamah, and on to the Sheep Gate, and halted at the Guards' Gate.
40 There both the Bands halted at the House of GOD, and I, and half
41 of the Representatives with me, and the Priests Aliakim, Masiah, Minimam, Mikiah, Aliazer, Zekeriah,
42 Hanani, with trumpets; and Masiah, and Shemiah, and Aliazer, and Azi, and Johanan, and Malkiah, and Ailim, and Azer, and the Choristers singing loud under their leader Izrakhiah.
43 On the second day they sacrificed great sacrifices, and rejoiced, for GOD made them glad with great delight. The women also and the children rejoiced, and the delight of Jerusalem was reported afar.

Treasuries Appointed for the Temple.

44 At the same period men were appointed over the Treasures, the Presentations, the First-fruits and the Tythes, to collect them from the fields and villages the legal portions for the Priests and Levites, for Judea was glad of the Appointment of the
45 Priests and Levites, who guarded the Ordinances of GOD, and the Ordinances of purity, with the Singers, and Doorkeepers, as David, and
46 Solomon his son ordered. For formerly, from the days of David there were Chief Choristers, who sang
47 praises to GOD. Consequently all Israel in the times of Zerubabel, and in the times of NEHEMIAH paid the Singers and the Doorkeepers a daily salary, and consecrated the Levites, and the Levites consecrated the Descendants of Aaron.

The Reading of the Law Restored and Results.

13 At the same period the Law of Moses was read in the hearing of the People, and there was found written in it "that an Amonite or Moabite should not be included in the congregation of GOD for ever! Because 2
they did not meet the Children of Israel with bread and water, and had hired Balam to curse them, but GOD turned the Curse into a Blessing." Consequently when they heard that 3
Law, they separated all the half-breeds from Israel. But before that 4
Aliashib, the Priest, the Chamberlain of the House of our GOD, being related to Tobiah, had made him a 5
great residence where formerly were stored the meal-offerings, and frankincense, and the vessels, and tythes, of corn, and wine, and oil, ordered for the Levites, and Choristers, and Doorkeepers, as well as the presents for the Priests. But during all this 6
I was not at Jerusalem; for in the thirty-second year of Arthakshasta, King of Babel, I went to the King—but at the expiration of a period, I
requested from the King, and pro- 7
ceeded to Jerusalem, and understood the wrong that Aliashib had done for the sake of Tobiah, by making him a residence in the Courts of the House
of GOD, which provoked me greatly. 8
I consequently removed all the furniture from the residence of Tobiah, from his lodging to the street.

(434 B.C.) Reforms Made in the Administration of the Government.

Then I commanded, and they 9
purified the Chambers, and I placed there the vessels of the House of GOD, with the meal and incense. I 10
also ascertained that the allowance of the Levites had not been given to them, so that the Levites and the Choristers who should have done the work had fled each to his village. I therefore summoned my Deputies, 11
and demanded; "Why have you neglected the House of GOD?"—Then I collected them and fixed them in their places, when all Judea 12
brought the tythe of corn, and wine, and oil, to the stores. I also ap- 13
pointed Store-keepers over the Stores;—Shelmiah, the Priest, and Zadok the Secretary, and Padiah, for the Levites, and as assistants, Hanan,-ben-Zakur,-ben-Mathaniah, —for they were trustworthy,—and their duty was to pay out to their associates.
Remember me, my GOD, about 14
this, and blot not out the affection I have shown to the House of GOD and its ordinances.

Sabbath Observation Enforced.

15 At this time I saw in Judea treading of winepresses on the Sabbath, and some who carried sheaves and loads upon asses; as well as wine, grapes, and figs and various loads which they brought to Jerusalem.
16 The Tzurites also who resided there brought fish, and various merchandize, and sold it on the Sabbath to the Children of Judah, and
17 in Jerusalem. I consequently reproved the gentry of Judea, and demanded of them, "What vile thing is this that you are doing? and
18 defiling the Day of Rest? Was not this what your fathers did, in consequence of which GOD brought all this suffering upon us, and upon this City? And would you renew the anger upon Israel, by profaning the Sabbath?"
19 So when the Gates of Jerusalem were closed before the approach of the Sabbath, I commanded that they should fasten the doors, and ordered them not to be opened until after the Sabbath, and I placed my soldiers at the Gate so that no loads might be
20 brought in upon the Sabbath. Consequently the hawkers and merchants had to stay outside Jerusalem a few
21 times. I also spoke to and asked them, "Why are you staying near the walls? If you do so again, I shall arrest you after this time. —You must not come on the Sabbath."
22 I also commanded the Levites, who were of the ordained, and they became keepers of the Gates, so as to sanctify the Sabbath.

Remember me, my GOD, and have mercy on me in Your great kindness.

(434 B.C.) Mixed Marriages Forbidden.

In this period, also, I observed the 23
Jews who lived with Ashdodite, Amonite, and Moabite women, the 24
speech of whose children was half Ashdodish, and they were not able to talk Judith,—but like a dialect of the two people. I therefore found 25
fault with them, and blamed and flogged those men, and pulled out their hair, and swore to them by GOD, "You should not give your daughters to their sons, nor take any of their daughters for your own sons, or for yourselves. Was it not in this way 26
that Solomon king of Israel sinned? Yet in many Nations there has not been a king like him who loved his GOD, so that GOD made him king over all Israel, but these foreign women made him sin. So should 27
we listen to you to commit this great wrong against our GOD, of living with foreign wives?"

And although one of the sons of 28
Joiada,—Aliashib, the High Priest, was son-in-law to Sanballat, the Horonite, yet I drove him from me.

Remember them, my GOD, for their 29
pollutions of the Priesthood, and the Priestly and Levitical Covenants.

Thus I purified them from all 30
strangers, and I established rules for the Priests and Levites, each in his own work, and for the supply of wood 31
at stated times, and the first-fruits.

Remember me, my GOD, with beneficence.[1] . . .

[1] NOTE.—Ch. 13, v. 31. As with Ezra, the autobiography would appear to be only a part of a longer history, for the final result of his re-organization of the Jewish State is not given, or even when his Governorship ended.—F. F

END OF THE BOOK OF NEHEMIAH.

FIRST BOOK OF CHRONICLES,

NAMED IN THE HEBREW

THE RECORDS OF THE TIMES.

INTRODUCTORY NOTE.

The beginning of Chronicles is not a History up to the end of Ch. 9, which c series of Pedigrees of noble families in Israel, but as they are not arranged in Chron order, and are full of repetitions, it is almost impossible to comprehend them as to hi import. Only here and there we see curious and interesting historical and ethnolog ments inserted, as in Ch. 4, vv. 21—23, 1 Chron. and Ch. 4, v. 39, Ch. 5, all through, vv. 3—5, Ch. 8, vv. 8—9, Ch. 9, vv. 1—20, &c., intimating that a Negro population prece Hebrews, at least in the South-Eastern part of the country they conquered, and allu various colonizing expeditions not mentioned in the history of the Judges or Kings owing to the chronological confusion of the author, it is difficult to fix the dates. Son evidently close after Joshua, others in the anarchy after his death till the rise of Sam Saul, and others even after the period of Nebukadnezzar's ravages. Then the Pe sometimes start at Sinai, and sometimes at the period of Samuel and David; others a the days of Ezra, and Nehemiah, as far as I can trace, and at the end of them we hark the defeat of Saul at Gilboa, beginning at Ch. 10, which begins the real History, but House of David only, not of Israel as a Race.

The preceding pedigrees were probably compiled by one of the Ezras or Nehemiahs t the claims to restoration of offices and properties amongst the returning Transpor accompanied them back from Babel, and so were never put into chronological ord were copied by the historian from the Records alluded to by the Second Nehem preserved in the caskets of the Temple—F. F.

1 ADAM, Sheth, Enosh, Kenan,
2 Malalal, Jared; Hanok, Mathu-
3 shaleh, Lamek; Noah, Shem, Ham,
4 Jafeth.
5 Sons of Jafeth, Gomar, Magog, and
Madi, and Ioan, and Thubal, and
6 Meshek, and Thiras. And the sons
of Gomar, Askenez, and Rifath, and
Thogramah.
7 And the sons of Ion Alishah, and
Tharshishah, Kithim, and Rodanim.
8 And the sons of Ham, Kush, and
Mitzeraim, Put, and Canan.
9 And the sons of Kush, Seba,
Khinlah, and Sabtha, and Rama,
and Sabthaka.
And the sons of Ramah, Sheba
and Dedan.
10 And Kush begot Nimrod; he be-
came a Great Hero on the earth.
11 And the Mitzeraim begot the Ludim,
and the Anamim, and the Lahbim,
12 and the Nafthukim, Pathrusim, and
the Kaslukim, from whom proceeded
the Philistine, and the Kafthorim.

And Canan begot Zidon, his fi
born, and Heth, and the Jebusi, :
the Amori, and the Ghergashi, :
the Hivi, and the Arki, and the Si
and the Harvadi, and the Zam
and the Hamathi.

And the sons of Shem,—Ail
and Ashur, and Arfaksad, and L
and Aram, and Autz, and Khul, :
Gether, and Meshek.

And Arfaksad begot Shelah, :
Shelah begot Eber; and to E
were born two sons. The name
the first Peleg,[1]—for in his days
earth was split in two. And
name of the other was Jaktan.[1]

And Jaktan begot Almodad, :
Shalf and Hatzarmuth, and Jara

[1] NOTE.—Ch. 1, v. 19, "Peleg" or "
or "Fleg" in Hebrew was "Split or s
This probably refers to the splitting
American Continents from Europe and
"Yaktan." "Lessened." To comme
the lessening of the primeval single
land.—F. F.

22 and Hadoram, and Amzal, and Dik-
23 lah. Aibal, and Abimal, and Sheba,
24 and Aufir, and Havilah, and Jobab;
—all these are the Beni Jaktan,—
25 Shun,—Arfakshad,—Shelah,—Eber,
26 —Peleg,—Rau,—Shrug,—Nahor.—
27 Tharah,—Abram (who is Abraham).
28 The sons of Abraham, Isaac, and Ishmael.
29 These are the Descendants of the First Born,—Ishmael:—Nebioth, and Kedar, and Adbal, and Mibsam;
30 Mishma, and Danah, Masa, Hadad,
31 and Thema; Jetur, Nafish, and Kadmah. These were the sons of Ishmael.
32 And the sons of Keturah, the Secondary wife of Abraham. She bore, Zimran, and Jakshan, and Medan, and Midian, and Ishbak, and Shuah.
33 And the sons of Jakshan; Aifa, and Afar, and Hanok, and Aldah. All these were sons of Keturah.
34 Abraham also begot Isaac. The sons of Isaac; Esau, and Israel.
35 The sons of Esau; Alifaz, Rawal, Jaush, and Jalam, and Korah.
36 The sons of Alifaz; Thiman, and Aumar, Zifi; and Nathan, Kenez, and Thimna, and Amalek.
37 The sons of Rawal; Nahath, Zerah, Shamah, and Miza.
38 And the sons of Sair; Lotan, Shubal, Tzibaon, and Anah, and Rishan, and Atzer, and Dishan.
39 And the sons of Lotan; Hori, and Homam, and Akhoth, Lotan. Thimna.
40 The sons of Shubal; Alian, and Manhath, and Aibal, Shefi, and Annam.
And the sons of Tzebaon; Aiah, and Anah.
41 The sons of Anah; Dishon, and the sons of Dishon, Hamram, and Ashban, and Ithron, and Karan.
42 The sons of Atzer; Bilhan, and Zacan, and Jakan.
The sons of Dishon; Autz, and Aran.
43 And these are the Kings who reigned in the country of Edom, before kings reigned in the land of Israel[1];—
Bela-ben-Baor; and the name of his City was Dinabah;
44 When Bela died, Jobab reigned after him. Jobab was son of Zarak of Bazrah.
When Jobab died; then Horham 45
who came from the country of the Themanites, reigned after him.
When Hosham died, Hadad,-ben- 46
Bedad, who defeated Midian, on the plain of Moab, reigned after him, and the name of his City was Aivith.
When Hadad died, Shamlah from 47
Maskerah reigned after him.
When Shamlah died; Shaul from 48
Rakhoboth, on the River, reigned after him.
When Shaul died, Bal-Hannan- 49
ben-Akbor, reigned after him.
When Bal-Hannan died, Hadad 50
reigned after him, and the name of his City was Phai, and the name of his wife Hitabal, daughter of Matred, daughter of Mi-zahb.
When Hadad died, they made 51
Chiefs in Edom;[1] Chief Thimna; 52
Chief Aliahl, Chief Ithath; Chief
Aholibamah; Chief Alah, Chief 53
Phinan; Chief Kenan, Chief Thiman, 54
Chief Mibzar; Chief Magdial; Chief
Airam. Those were the Chiefs of Edom.

THE SONS OF ISRAEL.

These were the sons of Israel; 2
Reuben, Shimeon, Levi, and Judah,
Issakar, and Zebulon; Dan, Joseph, 2
and Benjamin; Naphthali, Gad and Ashur.

THE SONS OF JUDAH. 3
Aunan, and Shelah: the three born to him by Bathshua, the Cananitess. But the firstborn of Judah was bad in the sight of the LORD, and He caused him to die.
Then Thamar his daughter-in-law 4
bore Paraz and Zarah to him.—
All the sons of Judah were five.
Of the Beni Pharaz were Hatzron, 5
and Hamal.
Zimri, and Aithom, and Hamian, 6
and Kalkol, Dara;—
All of them five.
And of the sons of Karmi was— 7
Akar, the Troubler of Israel, when he carried off the devoted property.
And of the Beni Aithan, Azariah. 8
And of the Beni Hatzron, who were 9
born to him, were Irakhmal and Ram, and Kelubi.
And Ram begot Aminadab, and 10
Aminadab, Nakshon, a Prince of the Beni Judah.

[1] NOTE.—See my note on Genesis, Ch. 36. v. 31. The list here is a reversal of the lists of Chiefs and Kings of Edom given there. Also see my note 1 Chron. Ch. 1.—F. F.

[1] See note, col. 1.

11 And Nakshon begot Salma, and
Salma begot Boaz, and Boaz begot
12 Oubed, and Oubed begot Jeshai, and
13 Jeshai begot his firstborn Aliab, and
Abinadab, the second, and Shemia,
14 the third, Nathanal, the fourth, Radi,
the fifth, Atzam, the sixth, David
15 the seventh, and their sisters were
Zeruiah, and Abigail.
16 And the sons of Zeruiah were three,
Abishai, and Joab, and Ashabel.
17 And Abigail bore Amasa, and the
father of Amasa was Jether the
Ishmaelite.
18 And Kaleb-ben-Zeruiah begot
Azubah of his wife, Ishah, and
Jeraioth. And Jasher, and Shobab,
19 and Arden, were also her sons. When
Azubah died, Kaleb married Afrah,
and she bore him Hur.
20 And Hur begot Auri, and Auri begot
Betzalal.
21 And after Hazron came to the
Daughter of Makir, the father of
Gilad, and married her, when he was
sixty years old, and she bore him
Segub.
22 And Segub begot Jair, who had
twenty-three villages in the land of
23 Gilad. But Gheshur and Aram took
the villages of Jair from them, with
Kenath and its hamlets,—sixty vil-
lages.
All these were sons of Makir father
of Gilad.
24 And after the death of Hozren, in
Kaleb-Efrathah, the wife of Hezron,
bore Ashkur, the father of Tekoa to
him.
25 The sons of Jeramhal were, the
firstborn, Hazron, Ram, Bunah, and
26 Arad, and Azam, and Akhiah. There
also was another wife of Jeramal,
whose name was Atarah. She was
the mother of Annam.
27 And the son of Ram,—The first-
born of Jeramhal, Matz, and Jamin
and Aker.
28 And these were the sons of Annam;
Shamai, Jada;
And the sons of Shamai; Nadab,
29 and Abishur. And the name of
the wife of Abishur was Abikhil,
and she bore to him Akleban, and
Molid.
30 And the sons of Nadab, were Selad
and Afaini; but Selad died without
children.
31 And the sons of Afaini were, Ishi,
and the son of Ishi was Sheshan, and
the son of Sheshan Akhli.
32 And the sons of Jada, the brother
of Shami, were Jether, and Jonothan.
But Jether died childless.
And the sons of Jonothan were, 33
Feleth, and Zoza;
These were the sons of Jeramhal.
But to Shishan there were no chil- 34
dren except daughters. But Shishan
had a Mitzerite Slave whose name
was Jarkha, and Shishan gave his 35
daughter to Jarkha his slave for a
wife, and she bore Athi to him.
And Athi begot Nathan, and Nathan 36
begot Zabar, and Zabar begot Aflal, 37
and Aflal begot Aubed, and Aubed 38
begot Jhava, and Jhava begot Azariah,
and Azariah begot Khaletz, and 39
Khaletz begot Alashah, and Alashah 40
begot Sisini, and Sisini begot Shalum,
and Shalum begot Jakimah, and 41
Jakimah begot Alishama.
And the sons of Kaleb, brother of 42
Jerkamal, were Misha, his firstborn,
he was the father of Zif, and the son
of Marsha, the father of Hebron.
And the sons of Hebron, Korah, 43
and Thakfukh, and Rekem, and
Ishama. And Ishama begot Rakham, 44
the father of Jarkam; and Jarkam
begot Shamai; and the son of Shamai 45
was Maon, and Maon was the father
of Bethzur.
And Aifah, the secondary wife of 46
Kaleb bore Shaber and Motza and
Gazaz, and Kharan begot another
Gazaz.
And the sons of Jahdi were Regem, 47
and Jotham, Ghishan, and Felet, and
Aitah, and Shaf.
Makah, a secondary wife of Kaleb, 48
bore Shaber, and Mirkamah; she 49
also bore, Shaf the father of Mad-
bankh; Shava, the father of Gibaa,
and the daughter of Kaleb, Aksah.
These were the sons of Kaleb-ben- 50
Hur. The firstborn Afrathah, and
Shobal, the father of Krith Jarim;
Shalim, the father of Bethlehem; 51
Kharef, the father of Geth-Gadez.
And Shobal the founder of Krith 52
Jarim made other colonies,—The
Rah-Khatzi, the Menukoth, and the
clans in Krith-Jarim, of the Jetheri,
and Puthi, and Shumathi, and Mis- 53
hari; from whom went out the
Tzarathi, and the Ashthali.
Shalma founded also Bethlehem, 54
and the Natofathi, Atroth, Beth-Joab,
and the parts of the Manakthi, the
Tzarathi; and the families of the 55
Writers who resided in Jabetz, the
Doorkeepers, the Tutors and the
Weavers, who were Kenites, who

came from Hamath, a colony of the House of Rekab.[1]

3 These however, are the sons of David who were born to him in Hebron;—
The firstborn Amon by Ahinoam the Izraalite; the second Daniel,[2]
2 by Abigail, the Karmelith; the third Absalom, the son of Makah, the daughter of Talmon King of Gheshur;
the fourth Adoniah, the son of Hagith,
3 the fifth Shefatiah, by Abital; the sixth Ithram, by Aglah his wife.
4 Six were born to him at Hebron, where he reigned seven years and six months, but in Jerusalem he reigned thirty-three years.
5 And these were born to him in Jerusalem;
Shamna, and Shobad, and Nathan, and Solomon,—four by Bathshua, the
6 daughther of Bathanial; and Ibkhar,
7 and Alishama, and Alifalat; and
8 Nogah, and Nefeg, Jafia, and Alishama, and Alida, and Alifalat,—nine.
9 All these sons of David were born in Jerusalem; sons of Secondary wives, as well as Thamer their sister.
10 But the son of Solomon was Rehabam; his son Abiah; his son Asa;
11 his son, Jhoshafat; his son Joram;
12 his son Ahaziah; his son Joash; his son Amaziah; his son, Azariah, his
13 son Jotham; his son, Ahaz; his son,
14 Hezekiah; his son, Manasheh; his
15 son, Amon; his son Joshia; And the sons of Joshia, the eldest Jokhanom; the second, Jhoiakim; the third, Zedekiah, the fourth Shalom.
16 And the sons Jhoiakim,—Jekoniah; his son Zedekiah; and the son of 17
Jekoniah, Aser; and his son, Shalthiel; and Malkiram; and Pediah; 18
and Shenazer; Jekeniah; Hoshama; and Nedabiah.
And the sons of Pediah, were 19
Zerubabel, and Shemar, and the sons of Zerubabel, Meshulam, and Hananiah, Shelamith, was their sister;
with Khashubah, and Ahel, Berakiah, 20
Khasadiah, Joshab, Khasad—five.
And the sons of Hananiah, Flatiah, 21
and Ishiah; the sons of Rephiah were Arkan, Abadiah, Shekaniah.[1]
Aud the sons[2] of Shekaniah, She- 22
miah; and the sons of Shemiah, Khatosh, and Igal, and Beriakh, and
Nariah, and Shafat,—six. And the 23
sons of Shafat, Nariah, Alzwaim; and Hezekiah, and Azrikam,—three.
And the sons of Alzwaim, Hodaiah, 24
and Alishab, and Faliah, and Akub, and Jonathan, and Deliah, and Aani,
—seven.
The sons of Judah. Ferez; Haz- 4
ron; and Karmi; and Shobal; and 2
Raiah-ben-Shobal begot Jakhath; and Jakhath begot Akhami; and Lakhad; These are the clans of the Zarites.
And these are the sons of Aitam;— 3
Izraal, and Ishma, and Idbash; and the name of their sister was Zalelfalom, with Pennal the founder of 4
Ghedor; and Azer the founder of Hoshah. These were the colonies of Hur's firstborn,—Afrathah was the founder of Bethlehem.
*And Ashkur the founder of Tekoa 5
had two wives, Halah and Narah; and Narah bore to him Akhurzan and 6
Hefer; and Thmini, and Akshethoral;
—these were the sons of Narah. But 7
the sons of Halab, Zereth, Itzkar, and Athnan, and Kutz begot Anub; 8
and Zababah, and the clan of Akaralben-Harum.
But Jabez was more energetic than 9
his brothers, and his mother called his name Jabez,[3] for she said, "I have borne him to my sorrow."
The "Ruffian," however, relied on 10
the GOD of Israel and said, "If You

[1] NOTE.—Ch. 2, v. 55. From much of the above it is clear that the words "Son" and "Father" in Hebrew, and in Hebrew Genealogies, do not always mean, as with individuals, bodily Sons and Fathers, but frequently colonies, or villages founded or built by a man. Forgetfulness of this linguistic fact has led to endless blunders in Chronology, and even in Theol ogy. But it should never be lost sight of in studying the Scriptures.—F. F.

[2] NOTE.—Ch. 3, v. 1. This Daniel, I suggest, was the Daniel referred to by Ezekiel in the often-quoted passage, "If Noah, Daniel, and Job were in it," for owing to the periods of time in which Ezekiel and the Prophet Daniel lived, it was impossible for Ezekiel to have referred to Daniel the Prophet, who was probably not born until after Ezekiel's death. I note this because some sceptical writers have made that reference to a "Daniel" as a wise and good man, a ground of assault upon the book of Ezekiel.—F. F.

[1] NOTE.—Ch. 3, v. 21. "Beni" "sons" is repeated in the Hebrew text before each name of Rephiah's children clearly by the error of some ancient copyist; I therefore omit it.—F. F.

[2] "Son."

[3] NOTE.—Ch. 4, v. 9. "Jabez." "Jabetz." "Ruffian"? He evidently was a rough, wild lad.—F. F.

bless me, and extend my border, and Your hand goes with me,—and You keep me from harm,—I shall not be ruffled." And GOD granted what he asked.

11 And Kelub, the brother of Shukhah begot Maklur; he was the father of
12 Ashton. And Ashton founded the House of Rafa, and Fasah, and Thekniah, the founder of the city of Naksh. Those are the men of Rekah.

13 And the Beni Kenan were, Athnial, and Sheriah, and of the Lower Athnial.

14 And from Aunothi were begotten Aferah; and Seriah, begot Joab, the founder of the lower Kharoshim:—for they are the Kharoshim.

15 And the sons of Kaleb-ben-Jafuneh; were,—Airu, Alah, and Nam. And the sons of Alah were, Alah and Kenez.

16 And the sons of Jhalelal; Zif, and
17 Zifah, Thiriah, and Ashral. And the sons of Azrah were, Jether, and Merad, and Afer, and Jalon, and Thahr, and Ishakh, the founder of
18 Ashtemoah. Judiah his wife bore Jared, the founder of Gheder; and Kheber, the founder of Shoko Jekuthal the founder of Zanokh, these were the sons of Bethiah, the daughter of Pharaoh, who married Merad.

19 And the sons of the wife of Hodiah, the sister of Naham, the founder of Kailah, of the Gerannites, and Ashlemoah of the Makathites.

20 And the sons of Shimon were, Amnon, and Rinah; and Ben-Kanan; and Tholan. And the sons of Ishai were Zokhath, and Ben-Zokhath.

21 The sons of Shilah were Ben-Jhodad; Ar, the founder of Likah; and Ladah, the founder of Marshab; and the clans of the houses of Beth-
22 abelath,—the splendid House of Ashba, and the Jokim, and the Princes of Kozna, and Joask, and Saraf, who were Masters in Moab, and resided in Lakhem, according to
23 old records. They were Mechanists and settled in Colonies and Municipalities. They settled there to work for the king.

24 The sons of Shimeon.

Nemual, and Jamin, Jarib, Zarakh,
25 Shaul. His son Shalim; his son
26 Mibsham; his son Mishma. And the sons of Mishma, were Khamwal; his son of Zaker, his son Shamai;
27 and Shamai had sixteen sons, and six daughters, but his brother had not many sons, nor did the whole family increase like the sons of
28 Judah. But they occupied Barsheba, and Moladah, and Khatzar-Shual,
29 and Bilahah, and Atzam, and Tholad, and Bathnal, and Kharmah, and
30 Ziklag; and Beth-Markaboth, and Khatzer, and Susini, and Beth-Birai,
31 and Sharam;—These were their Cities until the reign of David.

32 And their towns were Aitam, and Ain-rimon, and Thokom, and Ashan;
33 —five towns, and all the villages around the cities, whom they controlled, with their title-deeds from the family registers, and records of
34 restored estates,[1] and successions, and property of eldest sons; who were, Joal, and Jhoa-ben-Joshibiah,-
35 ben-Seriah-ben-Ashial; and Aliwani
36 and Jakbah, and Ishokhiah, and Asiah, and Adial, and Isimal, and
37 Beniah; and Ziza,-ben-Shifai-ben-Alon-ben-Jadiah-ben-Shimri-ben-
38 Shamiah; These became Princes by name, in their clans, and extended the houses of their ancestors,—when
39 they emigrated to Gheder in the eastern plain, to seek pasture for their flocks, and found rich and good
40 pasture and a wide country ready for them, and quiet and peaceable, for the previous inhabitants there were Blacks.[2] So those mentioned by
41 name, above, advanced in the days of Hezekiah King of Judah, and attacked their tents, and the wells that they found there, and succeeded them until this day, and settled in their place,—for there was pasture for their flocks. Some of the de-
42 scendants of Simeon, five hundred men, went from them to Mount Sair, with Flatiah, and Nariah, and Refiah, and Azial,-ben-Ishai was at their
43 head, and attacked the remnant of

[1] NOTE.—Ch. 4, v. 34, I think confirms my view that these lists are a heterogeneous mass of enquiries by Ezra in endeavouring to ascertain and settle the claims of the returned Transports from Babel to the lands of their ancestors. See general note at the beginning of Ch. 1.—F. F.

[2] NOTE.—Ch. 4, v. 39. "Negroes." This short historical note is of importance in an ethnological point of view, and illustrates the value of the Scriptural records to the student of human history, as compared with the ethnological blindness of the Pagan Writers. —F. F.

the refugees of the Amalakites;—and they reside there to this day.

5 Now for the Beni Reuben, the first-born of Israel. For he was the First-born; but because he defiled the bed of his father, his birthright was given 2 to the Beni Joseph-ben-Israel, and he was not recorded as the eldest, but Judah dominated his brothers, and became our Leader, although the Birthright belonged to Joseph.

3 The Beni Reuben, the Firstborn of Israel.

Hanok, and Falwa, Hazron, and Karmi.

4 The Beni Joal; his son Shamiah, his son Gog, his son Shamai, his 5 son Mikah, his son Raiah, his son 6 Bal; his son Bariah, whom Thilgath-Pilneser, King of Ashur, transported, when he was Prince of the Reubenites.

7 Now for his brothers, by their clans, genealogies, and birth Chiefs:—Jaial, 8 and Zakariah and Bela-ben-Azaz-ben-Shema-ben-Joal;—He occupied Aroar, and Nebo, and Bal-amon; 9 and eastward he occupied as far as the Pass of the Desert from the river Frath,[1] for they had many herds in 10 the land of Gilad, and in the days of Saul they made war with the Hagarites, who fell beneath their power: so they resided in their tents over all the extent of the east from Gilad.

11 Now for the Beni Gad, next to them:—

They occupied the country of Bashan, as far as Salkah;—

12 Joal was the Chief, and Shafam his Lieutenant, who managed and 13 governed in Bashan. And their relatives, by their Ancestral Houses, were, Mikal, and Mesholam, and Sheba, and Jori, and Jakan, and Zia, and Aber:—seven.

14 These are the Beni Abikhil-ben-Hori-ben-Jarokh,-ben-Gilad-ben-15 Mikal-ben-Jeshishi,-ben-Jakhdo,-ben-Zaz-ben-Akhi,-ben-Abdial,-ben-Guni, Chiefs of their Ancestral Houses.

16 And they resided in Gilad, in Bashan, and its villages; and in all the pastures of Sharon, as far as they 17 extended. All of them had birth Registers in the days of Jotham, King of Judah, and in the days of Jarabam, King of Israel.

18 The Beni Reuben and Gad, and the Half-tribe of Manasseh;—

Of brave men who bore shield and sword, and drew the bow, and were disciplined for war, there were forty-four thousand, seven hundred and sixty, who could go out to fight; and 19 they made war with the Hagarites, and Itur, and Nafish, and Nodab, and 20 overpowered them, and the Hagarites were delivered to their hand, with all their forces, for they cried to GOD in the battle, and He was helpful to them, because they trusted on Him; So they captured from their herds 21 fifty thousand camels; and two hundred and fifty thousand sheep; and of human beings a hundred thousand; for many fell wounded; for the battle 22 was from GOD; and they resided in their place; until the Transportation.

The sons of the Half-tribe of Man- 23 asseh also settled in Bashan at Balhermon and Senir and Mount Hermon—They were numerous. And 24 these are the chiefs of their Ancestral Houses;—That is—Afer, and Ishi, and Alial, and Azrial, and Irmiah, and Hodaviah; and Jakhdial; —Great Princes;—Powerful Men; named Chiefs of Ancestral Houses.— But they revolted from the GOD of 25 their fathers; and wandered after the Gods of the people of the Country, whom GOD had destroyed before them. The GOD of Israel conse- 26 quently stirred up the temper of Pul, King of Ashur, and of Thilgath-Pilneser, King of Ashur, who transported the Reubenites, and Gadites, and the Half-tribe of Manasseh, and carried them to Khalakh, and Khabor, and Hara, and to the river of Gozan; —to this day.[1]

The Beni Levi. 27

Ghershon, Kath, and Morari;

And the Beni Kahth; Amram, 28 Itzar, and Khabron, and Azial;

And the Beni Amram;—Aaron, and 29 Moses, and Miriam;

And the Beni Aaron; Nadab, and Abihua; Aliazar, and Aithamar.

Aliazar begot Phinehas; and 30 Phinehas begot Abishua; and Abishua begot Buki; and Buki begot Azi, and 31 Azi begot Zerakhiah; and Zerakhiah 32 begot Merioth; Merioth begot Amariah; and Amariah begot Akhitub; 33

1 Euphrates.

1 NOTE.—Ch. 5. v. 26. These districts are now provinces of Armenia and Baku in the Russian Empire and Azerbijan in Northern Persia, on the shores of the Caspian Sea.—F. F

34 and Akhitub begot Zadok; and Zadok
35 begot Akhimatz; and Azariah begot
36 Jokhanan; and Jokhanan begot Azeriah, who was Priest in the House that Solomon built at Jerusalem.
37 And Azeriah begot Amariah; and
38 Amariah begot Akhitub; and Akhitub begot Zadok; and Zadok begot
39 Shalom; and Shalom begot Khilkiah,
40 and Khilkiah begot Azariah; and Azariah begot Seriah; and Seriah begot Jhozadak; and Jhozadak was taken with the Transports of the LORD from Judah and Jerusalem, by the hand of Nebukadnezzar.

6 The sons of Levi.
2 Ghershom, Kahth, and Merari.
And these are the names of the sons of Ghershom, Libni and Shimiah.
3 And the sons of Kahth;—Amram, and Itzahr, and Khabron, and Azial.
4 The sons of Merari; Makhil, and Mushi.
And these are the clans of Levi by their ancestry:
5 From Ghershom, his son Libni, his
6 son Jakhath; his son Zimah; his son Joakh; his son Ado; his son Zarakh; his son Jathri.
7 The Beni Kahth; Aminadab; his
8 son, Korakh; his son, Asir; his son, Alkanah; his son, Abisaf; and his
9 son Asir; his son, Thakhath; his son, Aurial; his son, Aziah; his son, Shaul.
10 And the Beni Alkomah;—Amasi,
11 Akhimoth; his son, Alkanah; his son Alkanah; his son, Yzofi; and his son,
12 Nakhath; his son Aliab; his son, Irokham; his son, Alkanah.
13 Now the Beni Shamuel, Habkor and Sheni, and Abiah.[1]
14 The sons of Merari.
Makhli, Libni; his son Shimai;
15 his son, Azah; his son, Shamaa; his son, Khagiah; his son, Asiah.
16 These were appointed by David over the Choir of the House of the
17 LORD when he fixed the Ark, and they were with the Singers before the Tabernacle, in the Hall of Assembly with the Choir, until Solomon built the House of the LORD in Jerusalem. And they attended to their duties in succession.

18 These also attended with their descendants.
From the Beni Kahthi;—Himan—the Musician-ben-Joal-ben-Shamwal-
19 ben-Alkanah-ben-Irkham,-ben-Alial,-
20 ben-Thokh - ben - Zif - Alkanah-ben -
21 Makhath- ben-Amasi - ben - Alkanah-ben-Joal-ben-Azariah-ben - Zefaniah-
22 ben-Thakhath- ben-Asir-ben - Abisaf-
23 ben-Korakh,- ben- Itzahr-ben-Kahth-ben-Levi-ben-Israel.
24 And after him;
Asaph was appointed at his right hand.
25 Asaph-ben-Berekiah - ben-Shimaa-
26 ben-Mikal-ben-Basiah-ben - Malkiah-ben-Athai- ben - Zerakh - ben - Adiah-
27 ben-Aithan-ben - Zimah-ben-Shimai-
28 ben - Jakhath - ben - Ghershom - ben-Levi.
29 Then the Beni Morari; their brother on the left hand:—
30 Aithan - ben - Kishi - ben-Aldi-ben-
31 Maluk - ben - Khashabiah- ben-Amat-
32 ziah - ben - Kilkiah - ben - Amtzi-ben-Bani-ben - Shamar-ben-Makhli - ben-Mushi-ben-Merrari-ben-Levi.
33 With their relatives the Levites, Attendants, and all the Ministers of the Tabernacle of the House of GOD.
34 But Aaron and his Descendants offered incense on the Altar, with the Burnt-offerings; and upon the Altar of Incense, with all the Ministrations of the Sanctuary, and to expiate for Israel, according to all that Moses, the Servant of GOD, commanded.
35 Now these were the Beni Aaron; his son, Alazar; his son Phinehas; his son, Abishua; his son, Buki; his
36 son, Azi; his son, Zerakhiah; his
37 son, Merioth; his son, Ameriah; his son, Akhitub; his son, Zadok, his
38 son, Akhimatz.
39 And these were their residences and castles in their borders:—
40 To the Beni Aaron;—for the Clan of the Kahthites, for whom the lot came out,—they gave Hebron, in the land
41 of Judah, with the pastures around it; with the Town fields, but they gave the villages to Kaleb-ben-Jefuneh.
42 They also gave to the Beni Aaron, the Cities of Refuge;—Hebron; and Libnah; with their pastures, and Jatir, and Ashtemoah, with the pastures; and Hilen, with its pastures;
43 and Debir with its pastures; and
44 Ashan with its pastures; and Beth-shemsh, with its pastures.—
45 And from the tribe of Benjamin,

[1] NOTE.—Ch. 6. v. 13 (In the Hebrew notation). The text seems to give no names except that of Abiah, according to the old translators, who I believe are in error, so I give the three above names as I read them in the original Hebrew.—F. F.

Geba, with its pastures; and Alemeth, with its pastures; and Anathoth, with its pastures; all the Cities were thirteen cities. Each City with its pastures.

46 And to the others of the Beni Kahth; from the Clans of the Tribes; —From the villages of the Half-tribe of Menasseh;—ten Cities by lot;

47 And to the Beni Ghershom; from the Clans of the Tribe of Issakar and the Tribe of Ashur; and from the Tribe of Nafthali, and from the Tribe of Menasseh, in Bashan, thirteen cities;

48 To the Beni Merari; from the Clans of the Tribe of Reuben, and the Tribe of Gad, and the Tribe of

49 Zebulon; Twelve Cities by lot. Thus the Children of Israel gave the Cities and their pastures.

50 They also gave by lot, from the Tribe of the Children of Judah, and from the Tribe of the children of Simeon, and from the Tribe of the children of Benjamin, those cities mentioned by name.

51 But some of the Clans of the Beni Kahth had cities in the bounds of the

52 Tribe of Ephraim. They also gave to them these Cities of Refuge; —Shekem, with its pastures in Mount Ephraim; and Gebir, with its pastures,

53 Jakman, with its pastures; and Beth-

54 horon, with its pastures; and Ailon, with its pastures; and Beth-rimon,

55 with its pastures; And from the villages of the Tribe of Menasseh Aner, and its pastures; and Bilam, and its suburbs; To the other clans of the Beni Kahth.

56 To the Beni Ghershom; From the Clans of the Half-tribe of Menasseh; —Golan, in Bashan, and its pastures; and Asheroth; with its pastures;

57 And from the Tribe of Issakar, Kadesh, and its pastures; and Da-

58 brath, and its pastures; and Remoth, with its pastures; and Anam, and its pastures;

59 And from the Tribe of Ashur, Mashal, and its pastures; and Abdon,

60 and its pastures; and Khagok, with its pastures; and Rekhob, with its pastures;

61 And from the Tribe of Nafthali; Kadesh, in Gilgal; with its pastures; and Khamon, and its pastures; Krithaim, with its pastures;

62 To the rest of the Beni Merari; From the Tribe of Zebulon Rimono, and its pastures; Thabor, and its pastures; and over the Jordan, 63 Jerikho-on-the-east-of-Jordan. From the Tribe of Reuben; Bezar in the Desert, and its pastures; and Jhat- 64 zah, with its pastures; and Kedmoth, and its pastures; and Mifath, with its pastures;

And from the tribe of Gad; 65 Ramoth-in-Gilgal, with its pastures; and Makhaim, with its pastures; and Heshbon, with its pastures; and 66 Jazer, with its pastures.

But about the Beni Issakar: 7

Tholah, and Phuah, Jashub, and Shimron: four.

And the Beni Tholah;—Azi, Rafiah, 2 and Irial, and Jakmi, and Ibsam, and Shamual, Chiefs of Ancestral Houses of Tholah. They were Great men in their generations. They numbered in the days of David twenty-two thousand and six hundred.

And the Beni Azi; Izrakhiah; and 3 the Beni Izrakhiah, Mikal, and Abadiah, and Joal, Ishiah, Khimishah, All of them Chiefs, who could go 4 up by their genealogies to Ancestral Houses. Their disciplined army for 5 war was thirty-six thousand, for they had many wives and children. Their relatives of all the Clans of Issakar, the disciplined men, were eighty-seven thousand,—all enrolled.

Benjamin; Bela, and Beker, 6 Jadiaal;—three.

And the Beni Bela;—Azbon, and 7 Azi, and Azial, and Irimoth, and Airi;—five,—Chiefs of Ancestral Houses, powerful men, and their registered forces were twenty-two thousand and thirty-four.

And the Beni Beker; Zemirah, 8 and Joash, and Aliazar, and Aliwaini, and Amri, and Irimoth, and Abiah, Anathoth, and Alameth; all these were Beni Beker, and registered by 9 their generations, Chiefs of Ancestral Houses,—with disciplined men,—twenty thousand two hundred.

And the Beni Jediaal;—Bilahn, 10 and Bani; Bilhon, Jaish, and Benjamin, and Aliod, and Kananah, and Zithom, and Tharshish, Akhishakhar.

All these of the Beni Jediaal were 11 Ancestral Chiefs,—with disciplined men, seventeen thousand and two hundred, able to march with the army to battle. Beside the Shupites 12 and Khupites, the followers of Air, and the Knights who followed Akher.

The Beni Nafthali, Jekhzial, and 13

Guni, and Jatzer, and Shalum, sons of Bilah.
14 The Beni Menasseh.
Asrial, whom his secondary wife bore;—The Aramith bore Makir, the
15 founder of Gilad. And Makir married women from the Khupites, and the Shupites; and the name of his wife was Makah. And the name of his second son was Zelofkad; and Zelofkad had beautiful daughters.
16 But Makah, the wife of Makir bore a son, and called his name Feresh, and his brother's name was Sheresh, and his sons Aulam, and Rakem.
17 And the sons of Aulam were Bedan.—
These were the sons of Gilad-ben-
18 Makir-ben-Menasseh. And his sister Hamoleketh bore Aishohr, and
19 Abiazer, and Makhlah. And the sons of Shamida were, Akhian, and Shekem, and Likki, and Abiam.
20 Now the Beni Ephraim. Shothlakh, and his son Bered, and his son, Thakhath, and his son Aladah, and
21 his son Thakhath, and his son Zabad, and his sons Shothelak, and Azar, and Alad. But the men of Gath, natives of the country killed them, when they went down to steal
22 their cattle. And Ephraim,[1] their father, mourned for them many days, but his friends came to him to com-
23 fort him. Then he went to his wife and she bore a son, and he called his name Beriah,[2] because suffering
24 had come to his house. And he had a daughter Sharah who founded Beth-horon the Lower, and the Higher,
25 and Azan-sharah. Refakh was his son, and Reshef, and his son Thelakh,
26 and his son Thakhan, with his son Adan, and his son Amihud, his son
27 Alishama, his son Kan, his son
28 Jhoshua; and they possessed and settled Beth-el, and its Hamlets, and to the east Naran and Marab, Gezer, and its Hamlets, and Shekum, and its Hamlets, to Azah, and its Hamlets.
And at the side of the Beni Menas- 29
seh,—Bethshan, and its Hamlets; and Anak, and its Hamlets; Megido, and its Hamlets; Dod, and its Hamlets; The Beni Joseph-ben-Israel resided in these.
The Beni Ashur. 30
Imnah; and Ishvah; and Ishvi; and Beriah; and Serah, their sister.
And the Beni Beriah:—Heber, and 31
Malkiah; he was the founder of
Birzavith. And Heber begot Jaflet, 32
and Shamer, and Khotham, and Shuaa, their sister.
And the sons of Jaflat; 33
Fasak, and Bimalel, and Ashua. Those were the children of Jaflat.
And the sons of Shamar; 34
Akhi, Ruhgah, Ikhubah, and Aram; 35
and of the Ben-helem his brother, Zofakh—and Imna, and Shelsh, and Amal. The sons of Zofakh, Sukh, 36
Kharnafer, and Shual, and Beri, and Imrah; Betzer, and Hud, and Shama, 37
and Shilshak, and Ithran, and Bara; And the sons of Ither Jefimeh, and 38
Fisfah, and Ara. And the sons of 39
Ala, Arakh, and Khanial, and Bitzia.—
All these were of the Beni Ashur, 40
Chiefs of Ancestral Houses. Illustrious, Great Men. Princely Chiefs, with pedigrees, with a number of twenty-six thousand men for war and battle.
Now Benjamin begot, Bela, his 8
firstborn, Ashbal the second, and
Akhrakh, the third. Nokbah, the 2
fourth, and Refa, the fifth.
And Bela had sons;—Adar, and 3
Nera, and Abihud, and Abishua, 4
and Naman, and Akhokh, and Gera, 5
and Shafufan, and Khoram.—These
are a few descendants;—those of 6
them who are Ancestral Chiefs to the settlers in Geba whom they emigrated
with to Makhath, when Naman, and 7
Akhukham, and Gera, emigrated together; he also begot Azah, and Ahikhud. He also begot Mulattos 8
in the plain of Moab, from imported Kushites and from his barbarian wives. So he begot from Khodsh, 9
his wife, Jobab, Zibia, and Misha, and Malkam; Javatz, and Shabia, 10
and Mirmah.—These sons of his were Ancestral Chiefs. And from 11
the Khushites he begot, Abitub, and Alfal. And the sons of Alfal 12

[1] NOTE.—Ch. 7, v. 22. The "Ephraim" named here was certainly not Ephraim the son of Joseph, the great Statesman, who after the Seven Years of Famine remoulded the tribes of Egypt into one homogeneous and powerful Nation, and thus was the first man who conceived the idea of Government by Nations instead of by Tribes. The Ephraim who was his son had died several hundred years,—say 500,—before the man mentioned here was born. The Ephraim of 1 Chronicles, v. 22 was a Chief of a Clan of the Palestine Hebrews somewhere about the period of Samson, and in this pedigree is cited to prove a claim to lands by his descendants on the return from Babylon under Zerubbabel, about 536 before Christ.—F. F.

[2] Suffering.

were Aber, and Misham, and Shanar, —he founded Auno.—and Lod, and
13 its hamlets. And Beriah and Shana, were the Ancestral Chiefs of the
14 settlers in Ailon, whence they ex-
15 pelled the settlers from Gath. And Akhio, and Shashak, and Iremoth,
16 Zebadiah, and Arad, and Ader, and Mikal, and Ishfah, and Jokha.—were
17 sons of Beriah. And Zebadiah and Meshalum, and Hizekiah, and Khe-
18 ber; and Ishmeri, and Izliah, and
19 Jobab, were sons of Alfal; and
20 Jakim, and Zikri, and Zabdi; and Aliaim; and Zilthi, and Alial;
21 and Adiah and Beriah, and Shim-
22 rath, were sons of Shimi; and Ishfan,
23 and Aber, and Alial; and Abdon,
24 and Zikri, and Khanan; and Khana-
niah, and Ailain, and Anthothiah;
25 and Ifdiah, and Finial, were sons
26 of Shashak. And Shamsheri, and
27 Shakheriah, and Athaliah, and Jar-
shiah, and Aliah, and Zikri, were
28 sons of Jerokham. These were Ancestral Chiefs. Chiefs to their descendants. They resided in Jerusalem.

29 But in Ghibaon resided Beth Ghibaon, and the name of his wife
30 was Makah, and his firstborn son was Abdon, then Tzur, and Kish,
31 and Bal, and Nadab, and Geder, and
32 Akhio, and Zakur, and Mikloth who begat Sheniah;—and they resided in Jerusalem beside their relatives.

33 And Ner begot Kish, and Kish begot Shaul, and Shaul begot Jhonathan, and Melkishua, and Abinadab and Ashbal.

34 And the son of Jhonathan was Meribal, and Meribal begot Mikah.
35 And the sons of Mikah were, Fithon, and Melek, and Thara, and Akhaz;
36 and Akhaz begot Jhoadah, and Jhoadah begot Alamath, and Azma-
vith, and Zimri, and Zimri begot
37 Motza; and Motza begot Binah, his son was Rafa,—his son Alashah, his
38 son Atzal. And Atzal had six sons; and these are their names;—Azrikam, his firstborn, and Ishmaal, and Shariah, and Abadiah, and Khanan; —all these were the sons of Atzal.

39 And the sons of Ashk, his brother, were Aulam, his firstborn Jabash,
40 the second, Alifalet, the third. And the sons of Aulam became men of great distinction for skill with the bow, and he had many sons and a hundred and fifty grandchildren.—All these were of the Beni Benjamin.

For all Israel were registered, and 9
the books can be consulted amongst the records of the Kings of Israel.[1]

Pedigrees of Judean Nobles.

Judah, however, was transported to 2
Babel for its transgressions. But the former settlers who possessed those Cities of Israel were the Priests, the Levites, and their attendants. But 3
in Jerusalem some of the Beni Judah settled and some of the Beni Benjamin, and some of the Tribe of Ephraim and Manasseh. Authi-ben-Amihud- 4
ben-Amri-ben-Imri-ben-Benjamin-ben-Perez-ben-Judah.

And of the Shilanites, Ashiah, the 5
firstborn, and his sons.

And from the Beni Zerakh, Javal, 6
and his companions, six hundred and ninety.

And from the Beni Benjamin 7
Salma-ben-Meshulam,-ben-Hodaviah-ben-Asuah; and Ibniah-ben- 8
Jerokham, and Alah-ben-Azi-ben-Makri; and Meshulam-ben-Shefatiah-ben-Rauel-ben-Ibniah: and of their 9
genealogical relatives, nine hundred and fifty-six. All these men were Chiefs of Ancestral Houses, from their fathers.

And from the Priests Jedaiah, 10
Jhoiadah, and Jakin, and Azariah-ben- 11
Hilkiah-ben-Shalum-ben-Zadok-ben-Merioth-ben-Ahitub—near the House of GOD. And Adiah-ben-Jerokham- 12
ben-Shafhur-ben-Malkiah; and Shami-ben-Adial-ben-Jakhzariah-ben-Shalum-ben-Meshilmath-ben-Amer; and of their companions, 13
Chiefs of Ancestral Houses one thousand seven hundred and sixty men able to conduct the services of the House of GOD.

And from the Levites,— 14
Sbemiah-ben-Khashub-ben-Azri-

[1] NOTE.—Ch. 9, v. 2. This remark in the text further supports my view that all these Pedigrees are portions or copies of the evidence of ancestry produced by claimants to estates, by the returned transports from Babylon when proving their claims before the First Nehemiah and Ezra about 536 B.C., and which some subsequent compiler had copied out indiscriminately from the Records of the Land Registry Office at Jerusalem long after, and by the error of old Transcribers they have been confused with the Book called in Hebrew "The Events of the Ages" and by us "Chronicles." I call attention to this to remove a common error which looks on them as sacred documents.—F. F.

kam-ben-Khashabiah, of the Beni
15 Merari; and Bakbakar, Kherish, and
Galal, and Mathaniah-ben-Mika-ben-
16 Zikri, ben-Asaf; and Abadiah-ben-
Shemiah, ben-Galal-ben-Jaduthem;—
and Berakiah, ben-Asa, ben-Alkanah,
who settled in the villages of the
17 Netofathi; with the Doorkeepers,
Shalum, Akub, and Talmon, and
Akhiman, and their companions.
18 Shalum was their Chief; and they
were settled at the east of the King's
Gate. They were the Guards for the
19 camps of the Levites. And Shalum-
ben-Kora-ben-Abisaf-ben-Korakh
and his companions of his Ancestral
House of the Koreites, were to super-
intend the execution of the Service.
They guarded the Thresholds of the
Hall, for their ancestors had been
over the Camp of the LORD as Guards
20 of the entry. And Phinehas-ben-
Eliezer was Prince over them, before
the LORD.
21 Zekariah-ben-Meshelemiah, was
Door-opener at the Hall of Assembly.
All of them were chosen as Gate-
keepers to the number of two hundred
and twelve in their family villages.
22 They were appointed by David and
Samuel to attend to their duties;
23 and they and their descendants; are
attendants at the Door of the House
of the LORD, as they were at the
24 House of the Tent, as Guards; they
were at the Gates on the four sides;[1]
—the East, the West, the North
25 and the South. And their relatives
came from their villages for periods
of seven days, in their turns along
26 with them. But the Levites who
were the Four Chiefs, of the Gates
officially superintended the Lodgings,
27 and the Treasury of the House of
GOD, and lodged all who came up
for duty; and they were at the
Opening Services from morning to
morning. They also had to attend 28
to the vessels; for they brought them
in by number, and returned back by
number. And others of them were 29
Officers over the furniture; and over
the Sacred Vessels; and over the
flour; and wine, and oil, and incense,
and spices. But some from the 30
descendants of the Priests prepared
the confection of spices.
And Mathethiah, of the Levites, 31
who was the firstborn to Korakh
was appointed over the bakers. But 32
others from the descendants of
Kahth, with their relatives super-
intended to the Shew-bread, to
arrange it Sabbath by Sabbath.
And these are the Ancestral Chiefs 33
of the Levite Singers, exempt from
duty in the sanctuaries,—for they
were at work day and night. They 34
are the Ancestral Chiefs; Chiefs
according to their pedigrees,—who
resided in Jerusalem.
And in Gibaon resided the Beni 35
Gibaon, Janal, and the name of his
wife was Makah, and his firstborn 36
son was Abdon, and Tzur, and Ner,
and Nadab,—and Gedor, and Akhio, 37
and Zekeriah, and Mikloth. And 38
Mikloth begot Shimam, and they
settled in Jerusalem near their
relatives.
And Ner begot Kish; and Kish 39
begot Shaul; and Shaul begot
Jhonathan; and Milkishua; and
Abinadab; and Ashbal. And the 40
sons of Jhonathan were Merib-Bal,
and Meribal begot Mikah. And the 41
sons of Mikah were Pithen, and
Melek, and Thakhra, and Akhaz, 42
who begot Jarab; and Jarab begot
Alemath, and Azmavath, and Zimri,
and Zimri begot Motza; and Motza 43
begot Binaa, Rifiah, his son, Alasah
his son, Atzal his son, and Atzal had 44
six sons, and these are their names:—
Azrikaim, his firstborn, and Ishmaal,
and Shariah, and Abadiah, and
Khami, — These are the sons of
Atzal.

[1] NOTE.—Heb. "Four Winds," the idiom of that language for quarters of the compass. —F. F.

THE END OF VARIOUS GENEALOGIES.

FIRST BOOK OF CHRONICLES,

NAMED IN THE HEBREW

THE RECORDS OF THE TIMES.[1]

HISTORY OF THE HOUSE OF DAVID.—BOOK

(1056 B.C.) Introductory Chapter.

10 THE Philishtim were at war with Israel, and the men of Israel
fled before the Philishtim, and fell
2 defeated on the hills of Gilboa where
the Philishtim pressed on after Saul,
and after his sons, and the Philishtim
had slain Jhonathan, and Abinadab,
3 and Melkishua, the sons of Saul; so
the battle was heavy upon Saul, and
the Archers opposed him with their
bows, and he was wounded by the
4 archers. Saul consequently said to
his Squire, "Draw your sword and
stab me with it, for these blackguards
are coming, and will insult me."
But his Squire was not willing for he
was terribly afraid, Saul therefore
took the sword and fell upon it.
5 When the Squire saw Saul was
dead, he also fell on his sword, and
died.
6 Thus Saul and his three sons, with
all his house, died at one time.
7 When all the men of Israel who
were on the Plain saw how they fled,
and that Saul and his sons were
dead; they abandoned their villages
and fled, and the Philishtim advanced
and occupied them.
8 But morning arrived, and the
Philishtim came to strip the wounded,
and found Saul and his sons fallen
9 on Mount Gilboa. So they stripped
him and took off his head and his
armour, and sent them round to the
country of the Philishtim to exhibit
them to their Idols and People.
10 They also placed his arms in the
House of their Gods, and fixed his
head on the House of Dagon.

But the Forces occupying Jabis
Gilad heard of all that the Philishtii
had done to Saul, so they arose ever
man of the army, and carried off th
body of Saul, and the bodies of h
sons, and brought them to Jabesl
and buried their bones under the oa
in Jabesh. Then they fasted seve
days.

Thus Saul died in the transgressio
that he transgressed against th
LORD,—about the Command of th
LORD which he did not obey. An
also for going to enquire of a Spiri
raiser, iustead of going to the LORI
Thus he was killed, and the Kingshi
transferred to David, the Son
Jessai.

(1048 B.C.) History of the Ho of David.

The forces of Israel ultimatel
collected to David at Hebron, ar
said, "We are your bones and yo
flesh. In the past also, while Sa
existed as King, you led out ar
brought back Israel, and your EVE
LIVING GOD said to you, 'You sha
Shepherd My People Israel, and yc
shall be Prince over My Peop
Israel.'"

(1048 B.C.) Jerusalem Assail and Captured.

Then all the Parliament of Isra
came to the King at Hebron, ar
made a Treaty with David at Hebr
before the LORD, and elected Dav
as King over Israel, as the LORD h
promised by the means of Samuel.

David and the army of Israel th
marched to Jerusalem;—It w
Jebus,—and the Jebusites, tl
natives of the country, were ther
and the inhabitants of Jebus sai

1 NOTE.—See my Introductory Note, Ch. 1, First Chronicles. The actual history only begins, however, at this point, the preceding nine chapters having no connection with it. —F. F.

"You cannot get in here," yet David captured the Fortress of Zion,—now the City of David,—and David proclaimed, "Whoever first defeats the Jebusites, shall be the Chief Governor." And Joab-ben-Zeruiah ad-
7 vanced and became the Chief. But David settled in the Fortress, therefore
8 it was called the City of David. He also walled it around, from Miloa, and to its circuit; but Joab was
9 Governor of the City. Thus David advanced and was great, for the LORD of HOSTS was with him.

List of the Generals.

10 Now these are the leading Generals who were with David, who joined themselves with him to confirm him, with the Forces of Israel, in his Kingship over Israel as the LORD
11 had promised. They are copied from the Roll of Generals who were with David;

Jashabam, the son of a Hakmonite, was the chief of the Staff-Officers. He extended his spear over three hundred slain in one action.

12 And next to him Alazur-ben-Dodo the Hakokite. He was a General of
13 the Staff. He was with David at Pasdamim, when the Philishtim advanced to battle there, and a portion of the field was filled with barley, and the force fled before the Philishtim.
14 But they were rallied in the middle of that plot, and he defended it, and defeated the Philishtim, and the
15 LORD won a great victory. These three went down, from the Chiefs' Staff Officers, in discontent to David when in the cave of Adulam, and
16 when a troop of the Philishtim was encamped in the vale of Refaim while David was in a trap,—for the Philishtim then garrisoned Bethlehem.
17 David, however, was parched with thirst and asked, "Who will get me a drink of water from the Well of Beth-
18 lehem? that by the Gate?" So the three broke through the Camp of the Philishtim and drew water from the well which is by the Gate of Bethlehem, and lifted it up and brought to David. Then David was not willing to drink it, but poured it out to the
19 EVER-LIVING, and exclained;—"May I be cursed by my GOD if I do! This is the blood of those men! Should I drink in their lives? For they went with their lives,—and I am not inclined to drink them."

These three heroes did that. And 20
Abshai, the brother of Joab, was a General of the Staff. He extended his spear over three hundred slain. But he was not equal to the Three. His rank was on the Second Staff. 21
He was their Commander;—but he was not one of the Three.

Beniah-ben-Jhoiada,—was the son 22
of a brave man of Kabzal. He defeated the two Champions of Moab. He also went down and killed a lion in the middle of a pit, on a snowy day. He also defeated the Egyptian Leader,—a man of five 23
cubits high, when the Egyptian had a spear in his hand like a weaver's beam, but he went at him with a club, and wrenched the spear from the hand of the Egyptian, and slew him with his own spear!—Beniah- 24
ben-Jhoiada, did this, so he ranked with the Heroes of the Staff. He 25
ranked with the Staff-Officers, but did not attain to the Three. But David appointed him over his Council.

And the Generals of the Army 26
were;—Ashahel the brother of Joab; Alkhanan-ben-Dodo, of Bethlehem; Shamoth, the Harorite; Khletz, the 27
Pelanite; Aira-ben-Akosh, the The- 28
quaite; Abiazer, the Anethothite; Sibki, the Hushathite; Aili, the 29
Akhoki; Mahri, the Netofathite; 30
Kheled,-ben-Banah, the Netofathi; Aithi,-ben-Bibi, from Gibath of the 31
Beni Benjamin; Beniah, the Pirathoni; Khori of Mahli-gash; Abial, 32
the Aribathite; Azmuth, the Bakhro- 33
mite; Alikhebah, the Shalbani; the 34
sons of Hashem, the Ghizanite; Johnathan-ben-Shaga, the Hararite; Akhiam,-ben-Sakar, the Hararite; 35
Alilal,-ben-Aur; Khafer, the Makera- 36
thite; Akhiah, the Pelonite; Khetzro, 37
the Carmelite; Nari,-ben-Azbi; Joal, 38
the brother of Nathan, Nubkhar,-ben-Hagri; Zelek the Amonite; 39
Nakhri, the Berothite,—the Armour-bearer of Joab-ben-Zeruiah. Aira, 40
the Ithrite; Gareb, the Ithrite; Auriah, the Hitite; Zabad,-ben-Akhli; 41
Adina-ben-Shiza, the Reubenite;— 42
Chief of the Reubenites, — and he went with the Thirty—Khanan-ben- 43
Makah, and Joshafat, the Mithnite; Aziah, the Ashthrathite; Shama, 44
Javal, the sons of Khotham, the Ararite; Jadialel-ben-Shimri, and Jokha 45
his brother, the Thitzite; Alial, the 46
Makhavite; and Iribi, and Joshuiah,

the sons of Alnam; and Ithmah, the
47 Moabite, Alial, and Aubed, Jashial, the Metzobite.

12 And these came to David at Ziklag while he was shut out from the favour of Saul-ben-Kish, and they were among the hard fighters in battle.
2 They could draw the bow with both right and left hand, in slinging stones or in shooting arrows. They were from Benjamim,—tribesmen of Saul.
3 The Commanders were Akhiazer, and Joash, sons of Shamaa, the Ghibaonite; and Izual, and Felet, sons of Azmuth; and Berakah, and Alia, the Anathoth-
4 thite; and Ishmaiah, the Ghibaonite, a General in the Thirty, and who Commanded the Thirty; Jeremiah, and Jakhazial, and Jokhanan, and
5 Jozabad the Gherathite; Alnazi and Jerimoth, and Baliah, and Shemariah,
6 and Shefatiah, the Kharufite; Alkanah, and Ishiah, and Azaral, and
7 Japazer, Jashabam, and Joalah, and Zebadiah, sons of Jerokham, from Ghedar.
8 And from the Gadites there deserted to David, when in hiding in the Desert, brave men, Princes of war in battle. Trained to the shield and spear, and their faces were faces of lions, and they were swift as
9 gazelles on the hills. Their Commander was Azer; Abadiah, the
10 Second; Aliab, the Third; Mishmanah, the Fourth; Iremiah, the
11 Fifth; Attu, the Sixth; Alial, the
12 Seventh; Jokhanan, the Eighth;
13 Alsabad, the Ninth; Iremiho, the Tenth; Makabani, the Eleventh.

(1058 B.C.)

14 Those were Officers in the Army from the Beni Gad; the least over a hundred, the greatest over a thousand.
15 These were the men who crossed the Jordan in the First month, when it was flooded over all its banks, and routed the whole of the Dalesmen, both on the east and west.
16 Some also came to David from the Beni Benjamin, and Judah, when in hiding, and David came out to meet them, and he addressed and said to
17 them, "If you come for peace and come to me to help me, my heart is ready to unite with you.—But if to betray me to my oppressor, when there is no wrong in my hand, the GOD of our fathers will see it, and punish it."

Then passion clothed Amasai, 18
Commander of the Staff;
"We are yours, David! and with you,
Son of Jessai!
Peace, Peace! to you, and to your friends!
For your GOD helps you!"
David then accepted them, and made them captains of troops.

Some also deserted from Menasseh 19
to David when he marched with the Philishtim to fight against Saul. But they did not help, for upon consultation the Lords of the Philishtim sent him away, remarking, "He will desert with our heads to his Master, Saul!"
When he marched to Ziklag there 20
deserted to him from Menasseh, Adinah, and Jozabad, and Idiaal, and Mikal, Jozabad, and Alihua, and Zilthi, Colonels of regiments that 21
came from Menasseh, and they helped David with their troops, for they were all brave men, and they became Generals in the Army. From 22
day to day also others came to help him, until there was a great army like a divine army.

(About 1056 B.C.) **The Israelite Generals who elected David as King.**

And these are from the records of 23
the Generals of Division of the Army, who came to David at Hebron, to transfer the Kingship of Saul to him, as the EVER-LIVING commanded:—

With the Princes of the Beni Judah; carrying shield and spear—Six thousand, eight hundred, disciplined for war;	6,800	24
From the Beni Simeon; brave men of war, Seven thousand, one hundred;	7,100	25
From the Beni Levi,—Four thousand, six hundred;	4,600	26
And Jhoiada the Prince of the Descendants from Aaron, and with him,—Three thousand and seven hundred;	3,700	27
And Zadok a young brave man, and the Officers of his father's family,—Twenty-two;	22	28
And from the Beni Benjamin, the Tribe of Saul, Three thousand,—for until then the majority kept their duty to the House of Saul;	3,000	29
From the Beni Ephraim,—Twenty thousand and eight		30

hundred brave men of fame in their Ancestral Houses. 20,800
31 And from the half tribe of Menasseh, eighteen thousand, who were specified by their names to go to the Election of David to the Kingship; 18,000
32 And from the Beni Issakar, of persons who understood the requirements of the times, what was best for Israel to do, two hundred, and all their tribe were at their command. 200
33 From Zebulon, there came an army disciplined for war, with all the equipments for battle, fifty thousand, disciplined and unwavering. 50,000
34 And from Nafthali, a thousand Officers, and with them twenty-seven thousand shield and spear men. 28,000
35 And from the Danites, equipped for battle, twenty-eight thousand, six hundred. 28,600
36 And from Asher, there arrived an army equipped for battle of forty thousand. 40,000
37 And over from the Jordan; From the Reubenites, and Gadites, and the Half Tribe of Menasseh, with all the military equipments for battle, a hundred and twenty thousand. 120,000
38 All these were drilled soldiers, perfectly disciplined to their hearts, who came to Hebron to elect David to the Kingship over all Israel; and also all the rest of Israel were of one heart to elect David to the King-
39 ship, and were there with David for three days, eating and drinking, with
40 their friends. Their connections also from as far off as Issakar, and Zebulon, and Nafthali, brought bread on asses and camels and mules, with cattle, with corn, meal, dried figs, raisins; and wine, and oil, and bullocks and sheep in abundance. For all Israel was glad.[1]

(1045 B.C.) David asks the Generals to have their Election of him Confirmed by a National Civilian Voting.

13 David afterwards consulted with the Generals, and Captains, and all the Princes; and then David said to 2
the Parliament of Israel;

"If it seems good to you, and pleasing to our EVER-LIVING GOD, send to our brothers,—the remainder of our brothers in all the districts of Israel,—and with them to the Priests and Levites in the suburbs of their Cities, let them collect to 3
us, and we will seek the Ark of our EVER-LIVING GOD, for that has not been attended to in the days of Saul."

And all the Parliament replied, 4
"Let that be done"; for the thing was right in the sight of all the People.

The Ark brought up from Krith Jarim.

David consequently convoked the 5
Representatives of all Israel from the River of Mitzer, to the Pass of Hamath, to bring the Ark of GOD from Krith-Jarim. Then David, and 6
the Representatives of Israel went up to the Corporation of Krith-Jarim, which is in Judah, to bring up the Ark of GOD,—the LORD dwelling with the Kerubim, who are represented there,—and carried the Ark of GOD 7
upon a new waggon from the House of Abinadab; and Azah, and Akhio, the Priests, were in the waggon, while 8
David and the Representatives of Israel rejoiced with all their power before GOD, with harps, and lutes, and drums, and timbrels, and trumpets, and advanced as far as Kidens- 9
barn, when Azah extended his hand to support the Ark, for the oxen were restive. But the anger of the LORD 10
burnt against Azah, so he struck him, because he had extended his hand upon the Ark—so he died there before GOD!

David, however, was angry that the 11
LORD had broken Azah, so he called that place Azah's-breach. As it is till to-day. David also feared GOD, from 12
that day, and said "The Ark of GOD shall not come to me!" So David 13
did not transfer the Ark to the City of David, but placed it in the House of Abd-adom, an officer in his Palace, and the Ark of GOD remained in the 14
house of Abd-adom three months. But the LORD blessed the family of Abd-adom, and all who were with him.

[1] NOTE.—Total of the electors for David numerated above from the army was 330,822 men, an evidence of the large population of the Hebrew territories in 1045 B.C.—F. F.

(1043 B.C.) Hiram of Tyre makes Friends with David.

14 Hiram King of Tzur afterwards sent Ambassadors to David, and Cedar timber, and masons, and car-
2 penters to build him a Palace. Then David knew that the EVER-LIVING had fixed him as King over Israel.
3 David also took more wives in Jerusalem, and David begot more
4 sons and daughters, and these are the names of those who were born to him in Jerusalem;—
Shamua, and Shobab, Nathan,
5 Solomon, Ibkhar, and Alishua, and
6 Alifalat, and Nogah, and Nefeg, and
7 Jafia, and Alishama, and Balida—Alifalet.

(1047 B.C.) The Philistines assail David.

8 But the Philishtim heard that David enjoyed the Kingship over all Israel, so the Philishtim forces came up to seek David; but David heard it, and
9 went out to meet them. Then the Philishtim spread over the plain of
10 Refaim. Therefore David enquired of GOD to ask "Shall I advance against the Philishtim? And will You give them into my hand?" And the EVER-LIVING replied to him, "Advance! and I will give them into your hand."

Defeat of the Philistines.

11 They accordingly advanced to Balfratzim,[1] and there David defeated them. So David exclaimed, "GOD has crushed my enemies by my hand, like a splash of water!" Therefore he called the name of that place Bal-
12 pratzim, for they left their Gods there, whom David commanded to be burnt in fire.
13 But the Philishtim collected again,
14 and invaded the plain, when David again enquired of GOD, and GOD replied to him, "Do not advance on their van. Retreat from them. Then march on them from behind the
15 Willowwood, and when you hear the sound of a movement in the tops of the Willows, then advance to battle, for the Divine Messengers will advance before you to defeat the forces of the Philishtim."
David consequently did as GOD commanded, and defeated the forces of the Philishtim from Gebaon as far as Gazer. Consequently the fame of 17
David went out to all countries, and the EVER-LIVING put a terror of him upon all the heathen.

[1] Bals Breaking.

(1042 B.C.) David Builds Zion, and brings up the Ark.

He afterwards made himself houses 16
in the City of David, and formed a place for the Ark of GOD, and erected a tent for it. David, however said 2
"None should carry the Ark of GOD except the Levites, for the LORD chose them to carry the Ark, and to attend to it for ever."

(1042 B.C.) David and the Parliament of Israel bring up the Ark.

Consequently David convoked the 3
Parliament of Israel, at Jerusalem, to bring up the Ark of GOD to the place he had constructed for it. David also 4
assembled the Descendants of Aaron and the Levites with Aurial the 5
Singer, and a hundred and twenty of his brothers of the Beni Kahth;
And Ashiah the Singer, and a 6
hundred and twenty of his brothers of the Beni Merari;
And Joal the Singer, and a hundred 7
and thirty of his brothers of the Beni Ghershom;
And Shemiah the Singer with two 8
hundred of his brothers of the Beni Alizafan;
And Alial the Singer with eighty of 9
his brothers of the Beni Khaberai;
And Aminadab the Singer with a 10
hundred and twelve of his brothers of the Beni Azial.
David also invited Zadok and 11
Abiathar the Priests and the Levites, with Aurial, Asiah, and Joal, Shamiah, and Alial, and Aminadab, and said to 12
them:
"You are the Ancestral Chiefs of the Levites. Sanctify yourselves, and your associates, and bring up the Ark of the EVER-LIVING GOD of Israel to the structure for it. Because, when 13
you were not preceding it, the LORD our GOD broke us, for you ought rightly to precede it."
The Priests and Levites conse- 14
quently sanctified themselves for bringing up the Ark of the EVER-LIVING GOD of Israel, and the Levites 15
carried the Ark of GOD as Moses ordered, according to the Command

of the EVER-LIVING on their shoulders by the poles attached to it.

16 David also requested the Chiefs of the Levites to provide their associates, the Singers, with musical instruments;—lutes and harps, and re-
17 sounding gongs and to arouse a sound of rejoicing. The Levites therefore appointed Himan-ben-Joal, and from his associates Asaph-ben-Berekiah; and from the Beni Merari, their rela-
18 tives, Aithen-ben-Koshiah; and with them, from the Second rank, Zekeriah-ben-Jazial, and Shemiramoth, and Jahial, and Ani, Aliab, and Heniah, and Masiah, and Matithiah, and Alifelhuo, and Mikniah, and Abd-adom, and Jayal, the Doorkeepers.
19 So the Singers, Himan, Asaph, and Aithin with Gongs of brass to sound;—
20 and Zekeriah, and Azial, and Shemiramoth, and Jakhial, and Ani, and Aliab, and Masiah, and Baniah, with
21 lutes, accompanied the maidens; and Matithiah, and Alifalhuo, and Mikaniah, and Abd-adom, and Jayal, and Azizihuo, with harps, high pitched to
22 perfection; and Kenanihuo the Chief of the Levites superintended the carrying from stage to stage, because he understood it.[1] And Berekiah, and Alkanah were Guards for the Ark;
23 and Shebaniah, and Joshafat, and Nethanal, and Amasi, and Zekerihua, and Benihuo, and Aliazar the Trum-
24 peters, — Priests with trumpets sounded before the Ark of GOD, and Abd-adom and Jakhiah were Guards
25 of the Ark. But David and the Senators of Israel with the Generals, marched with the progress of the Ark of the Covenant of GOD from the
26 house of Abd-adom rejoicing. And when the Levites lifted up the Ark of the Covenant of GOD to bear it, they sacrificed seven bullocks, and
27 seven rams, and David, clothed in a white robe, with all the Levites who carried the Ark, and the Singers, and Kananiah, the leader, led the Singers, in union with David, in a white ephod.

28 All Israel also, cheered with a loud voice at the advance of the Ark of the Covenants of the EVER-LIVING, and sounded trumpets and drums, and resounding cymbals, with lutes and harps. But when the Ark of the
29 Covenant of the EVER-LIVING came to the City of David, and Mikal the daughter of Saul looked out of the window and saw King David dancing and sporting, she despised him in her heart.

16 Thus they brought the Ark of the EVER-LIVING and deposited it in the centre of the Hall which David had constructed for it, and presented Burnt and Thank-offerings before
2 GOD. When David had ceased from offering the Burnt and Thank-offerings, he blessed the People in the
3 name of the EVER-LIVING. Then he distributed to every Israelite person, both men and women, a loaf of bread, and a plum cake.

4 He afterwards appointed some of the Levites to serve before the Ark of the EVER-LIVING, and to care for it and to give praise and to honour the EVER-LIVING GOD of Israel.—
5 Asaph was their Chief and his Secondaries were Zekeriah, Jazal, and Shemiramoth, and Ikhial, and Matathiah, Aliab, and Beniah, and Abd-adom, and Jayal, with instruments, Lutes, and Harps; and Asaph
6 with resounding cymbals. Then Beniah and Jakhzial the Priests stood with trumpets before the Ark
7 of the Covenant of GOD. On that day also David first ordained to give thanks to the LORD by the means of Asaph and his associates.

Psalm by David.

STANZA 1.

Sing to the LORD, call on His name,	8
Proclaim His works among the Nations!	
Sing to Him, sing psalms to Him,	9
Reflect on all His wonders!	
In His Holy Name rejoice;	10
Glad-hearted seek the LORD:	
Be strong, and follow the LORD.	11
Seek always for His presence,	

[1] NOTE.—Ch. 15, v. 22. Literally in Heb. "Kenaniah the Chief of the Levites superintended to carry,—to carry,—for he understood it" But it clearly means in English "superintended from stage to stage" *of the carrying*.—F. F.

12 Remember the wonders done,
His proofs and the laws He made,
13 You race of Israel His servant,
You sons of Jacob His chosen.

STANZA 2.

14 He is OUR EVER-LIVING GOD,
His Laws are for all the Earth;
15 He always remembers His Treaty;—
For a thousand lives His word,
16 Which He for our fathers wrote,
And which He to Isaac swore,
17 And fixed the Decree to Jacob,
A lasting Bond with Israel;
18 To say, "I give you the Land,
To possess the borders of Canan";
19 When you were few in number,—
But few and strangers there,
20 When you wandered from Tribe to Tribe,
In the kingdom of foreign peoples,
21 He allowed them not to oppress,
But punished kings for your sakes;—
22 "Dare not to touch My anointed,
And do My Preachers no harm!"

STANZA 3.

23 Sing to the LORD all the Land,
And daily proclaim His Trust!
24 To the Nation proclaim His glory,
His wonders to all the Peoples!
25 For the LORD is Great and Grand,
And His Splendour beyond all Gods!
26 For the Pagan Gods are Idols;
But the LORD created the Heavens,
27 Before Him are honour and splendour,
In His dwelling are Power and Joy!

STANZA 4.

28 Proclaim the LORD, you clans of the People
Proclaim the LORD is Majestic and strong;
29 Proclaim that the LORD is Majestic
Exalt His Name with an offering,
And come, and bow down before Him,
To the LORD in this Holy Splendour!

STANZA 5.

30 All the earth revolves before Him,
Who fixed its unerring sphere!
31 Let the Skies proclaim to the Earth,—
Tell the Heathen, "The LORD is King!"
32 Let the Sea roar, and all its products,
The Fields rejoice, and all therein,
33 While the trees of the Wood are cheering,
Before the LORD who advances,
To establish Justice on Earth!

STANZA 6.

34 Oh, praise the LORD for His goodness,
For His Mercy endures for ever!
35 And exclaim, "Our GOD will save us—
Save, collect, and free from the Heathen,—

To honour Your Holy Name,
And exalt ourselves by Your praises!

STANZA 7. THE ENVOY.

36 "Thank Israel's LIVING GOD,
From Ever, and on to for Ever!"

(Instructions to the Choir.) *(All the People must reply.)*
"Amen! And thanks to the LORD!"

37 In this manner he left Asaph and his companions to sing before the Ark of the Covenant of the EVER-LIVING, to sing always from day to
38 day, with Abd-adom and sixty-eight of his associates. But Abd-adom-ben-Jeduthun and Hosah were the
39 Doorkeepers. Zadok and his relatives were Priests before the Tabernacle of the EVER-LIVING at
40 the Mound in Gibaon, to offer Burnt-offerings to the EVER-LIVING on the High Altar at Daybreak and Dusk, and for all written in the Laws of the LORD which He communicated to
41 Israel. And Heyman and Jeduthun were with them, beside selected persons who were nominated to praise the EVER-LIVING, for His eternal mercy.
42 While Heyman and Jeduthun accompanied with trumpets and resounding gongs, and musical instruments to GOD, with the sons of Jeduthun as attendants.
43 Then all the Parliament of the People returned each to his own home, when David proceeded to bless his own House.

(1041 B.C.) David proposes to Build a Temple.

17 But when David was settled in his own House, David said to Nathan the Preacher, "See, I am residing in a Palace of Cedar, but the Ark of the Covenant of the EVER-LIVING is under curtains!"
2 When Nathan replied to David, "Do whatever is in your heart, for GOD is with you."
3 But when it was night, a Message from GOD came to Nathan, to say;
4 "Go and say to David my Servant, thus says the EVER-LIVING;
"'You shall not build me a perma-
5 nent House!—For I have not rested in a house from the day when I brought Israel up from the Mitzeraim to this day; but I have gone from Tent to Tent, and Tabernacle.—
6 Wherever I marched with all Israel, have I spoken a word to one of the Judges of Israel, whom I commanded to Shepherd my People, asking, 'Why have you not built Me a Palace of
7 Cedar?'—Therefore, now, say this to my Servant David, 'Thus says the LORD of HOSTS, I took you from the Pastures, from following the sheep, to be a Leader over my People of
8 Israel. And I have been with you, wherever you went, and have defeated all your enemies before you, and have made you famous equal to the renown of the GREAT on the earth.
9 I am also preparing a place for My People of Israel and am planting it, to dwell under itself and it shall never shake, and the sons of evil shall not continue to injure it as
10 formerly, from the days when I ordered the appointment of Judges over my People of Israel. I will also subject all your enemies. And I tell you further, the EVER-LIVING will
11 build your house; and when your days are filled to go to your fathers, I will establish an heir after you, who shall be from your own sons, and fix
12 him in his kingship. He shall build Me a House, and I will fix his Throne
13 for Ever. I will be a Father to him, and He shall be a Son to Me, and I will not turn My affection away from him, as I turned it from him who was
14 before you, for I will appoint him in My House and in My Kingdom for Eternity, and his Throne shall be constructed for Eternity.'"
15 Nathan related all these promises, and all this Vision to David.

David thanks God for his Success.

16 King David consequently went, and sat before the LORD and said;—
"Who am I, EVER-LIVING GOD, and what is my House, that You
17 have brought me so far? But, GOD, that was little in Your eyes, for You have promised to Your Servant's House for the future, and have looked upon me as exalted above Mankind.
18 EVER-LIVING GOD, what has David

ever added to You, that You should honour Your servant? for You know
19 Your servant! EVER-LIVING, according to Your own heart You have done all these great things for Your ser-
20 vant! LORD, there is none like You! There is no GOD except Yourself, from all we have heard with our ears.
21 And who is like Your People of Israel? A singular People in the earth, whom GOD went to redeem for Himself. A People to bear Your great and terrible NAME, which advanced before Your People, whom You redeemed from the heathen
22 Mitzeraim; and have made Israel Your People for ever! And You, EVER-LIVING, have been a GOD to them.
23 "But now, LORD, the Promise that You have promised to Your servant and to his house, let it be firm for ever, and do according to Your pro-
24 mise! Yes! let it be firm, and enlarge Your NAME for ever, by the declaration that the LORD of HOSTS, the GOD of Israel, is the GOD for Israel; and that the House of David, Your Servant, is fixed before You for
25 ever. For You LORD have revealed it to Your servant, that you will build him a house, and therefore let Your servant find his heart to pray before
26 You. For You are the EVER-LIVING GOD Who has promised this benefit
27 to Your servant; as now You have been pleased to bless the House of Your servant to continue before You for ever,—so You, the EVER-LIVING, have blessed and will bless it for ever!"

(About 1040 B.C.) David subdues Philistia.

18 It was subsequently to this that David defeated the Philishtim, and subdued them, and captured Gath and its villages from the hands of the Philishtim.
2 He then defeated Moab; and the Moabites became subjects of David, paying a tribute.

(About 1039 B.C.)

3 David afterwards defeated Hadadezer, King of Zobah,[1] as he marched to establish his power beyond the River Frath,[1] when David captured 4
from him a thousand chariots, and seven thousand horsemen, and twenty thousand infantry. But David destroyed all the chariots, only reserving a hundred chariots from them.

But the Arami of Damask came to 5
assist Hadadezer, King of Zobah, when David slew twenty-two thousand in Aram. David afterwards settled Damascan Aram, and Aram 6
became subject to David, paying a tribute.

Thus the LORD gave David victory wherever he went.

David, however, took the shields 7
of gold which the guards of Hadedezer carried and brought them to Jerusalem. And from Tibkhath, and 8
Kan, cities of Hadadezer, David took a very great quantity of brass, of which Solomon made the Brazen Sea, and the Columns and Instruments of brass.

When Thaw the King of Hamath 9
heard that David had defeated all the forces of Hadadezer, King of Zobah,[2] he sent Hadoram his son, to 10
King David, to wish him health, and to congratulate him about how he had conquered Hadadezer, and defeated all his men. Thaw had been at war with Hadadezer; and he sent vessels of gold, silver, and brass. These also King David dedicated to 11
the LORD, with the silver and gold which was paid by all the Nations. By Edom, and Moab, and the Beni-Amon, and from the Philishtim, and from the Amalakites.

Abishi-ben-Zeruiah also defeated 12
eighteen thousand of Edom in the Salt-vale. He then put garrisons in 13
Edom, and all Edom became subject to David, and the LORD gave David victory wherever he went, so David 14
reigned over all Israel, and brought Justice and Right to all the People.

Joab-ben-Zeruiah commanded the 15
Army; and Jhoshafat-ben-Akhilud was Secretary of State; and 16
Zadok,-ben-Akhitub, and Abimalek-ben-Abiathar were Priests; and Shansha, Secretary; and Beniah,-ben-Jhoiada was over the Guards

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1 NOTE.—Ch. 18, v. 3. "Zobah" was the Delta of the Euphrates, at the head of the Persian Gulf.—F. F.

1 Euphrates.

2 NOTE.—"Zobah." The Delta of the Euphrates and Tigris rivers, at the Persian Gulf—F. F.

and Light Infantry, and the sons of David were the Princes at the side of the King.

(1037 B.C.) The Beni-Amon Insult David's Ambassadors.

19 It was after this that Naksh, King of the Beni-Amon, died, and his son reigned after him.
2 So David said, "I will show friendship to Hanun the son of Naksh, for his father showed friendship to me." David consequently sent Ambassadors to console him about his father. David's Officers accordingly went to the country of the Beni-Amon to Hanun to console him.
3 But the Princes of the Beni-Amon said to Hanun, "Does David honour your father in your sight that he sends you presents? Have not his Officers come to you with the object of examining, and inspecting, and surveying the country?"
4 Consequently Hanun seized David's Officers and shaved them, and cut off their robes half way up their but-
5 tocks, and sent them away! So they sent and informed David about those persons, and he sent to meet them, for they had been grievously outraged. Therefore the king commanded, "Stay at Jeriko until your beards are grown."
6 When the Beni-Amon, however, saw that they had insulted David, Hanun sent a thousand talents of silver to hire for himself chariots and cavalry from Aram-tween-rivers, and from Aram of the Plain, and from
7 the Zobah,[1] and hired with them thirty-two thousand Charioteers and the King of the Plain and his Forces, and advanced and encamped before Medeba, where the Beni-Amon were collected from their towns. From there they advanced to the war.

Joab Ordered to Resist the Beni-Amon and Allies.

8 But David heard it, and sent Joab and the Generals of the Army.
9 The Beni-Amon then drew out for battle opposite the City; with the kings, who had come to help them,
10 separately in the open field. Joab consequently perceived that a Double Battle was before him;—on his front and rear. He therefore selected all the Israelite soldiers and disposed them to meet Aram; and put the 11 rest of the forces into the hands of his brother Abishai, whom he ordered to meet the Beni-Amon; and said; 12

"If the Aramites are too strong for me, come and help me to defeat them. But if the Beni-Amon are too strong for you, I will rescue you. Be bold and resolute for our People, 13 and for the City of our GOD;—and let the LORD do what is best in His sight.'

Then Joab, and the force that was 14 with him advanced to the front of the Aramites to fight, and they fled before him. And when the Beni-Amon saw 15 that Aram fled, they also ran from the face of Abishai, his brother, and entered the City.

Joab afterwards returned to Jerusalem.

The Aramians Ally with the Mesopotamians.

But Aram, seeing that they had 16 been defeated by Israel, sent Ambassadors who went to Aram-over-the-River,[1] and hired the General of Hadadezer to help them. But this 17 was reported to David, so he collected the Forces of Israel and passed over the Jordan, and advanced against them, when they arrayed against him, and David disposed his army to meet Aram in battle, and they fought with him. But Aram fled before 18 Israel, and David slew seven thousand Charioteers and forty thousand Infantry, and killed Shofek the Commander of their army. But when the 19 officers of Hadadezer saw that they were worsted by Israel, they made peace with David, and were subject to him; and the Aramites were unwilling to assist the Beni-Amon again.

(1036 B.C.) Joab Ravages the Beni-Amon.

When the period of the year came 20 round,—the season for Generals to march out,—Joab led out the strength of the army and ravaged the country of the Beni-Amon. Then he went and besieged Rabah. But David stayed in Jerusalem; so Joab assaulted Rabah and stormed it.

[1] The Delta of the Euphrates.

[1] NOTE.—Ch. 19, v. 16. Mesopotamia, and Babylonia, so afterwards called by the Greeks.—F. F.

2 Then David took the turban which was off the value of a talent of gold from off the King's head. There was also a precious stone in it, and it was placed on the head of David. They also brought very much plunder from
3 the city, and brought out the people who were in it, and appointed them to the Mines, and to the Iron-works, and Sawpits. David did the same to all the cities of the Beni-Amon.

David then returned to Jerusalem.

(1035 B.C.) The Philistines Revolt.

4 It was after this that a battle occurred near Ghezar with the Philishtim, when Sibki, the Khushahti, defeated Siphi, of the race of the Repha.
5 There was war again with the Philishtim, when Alkhanan-ben-Jaur slew Lakhumi, the brother of Goliath of Gath, whose spear was like a weaver's beam.
6 There was again war with Gath, and a man came out from there, a giant, whose fingers and toes were six and six,—twenty-four; and he
7 was of the race of the Repha; and he challenged Israel. But Jhonathan,-
8 ben-Shimaa, the brother of David, defeated him. These were born of the Repha at Gath, but they fell by the hand of David, or by the hand of his Officers.

(1017 B.C.) David Orders a Conscription for the Army.

21 Then Satan arose against Israel, and incited David to make a con-
2 scription of Israel. So David said to Joab, and the Generals of the Forces, "Go, conscript Israel from Barsheba, to Dan. Then come to me, that I may know the number."
3 But Joab replied;—"May the LORD add to his People; that they may become a hundred-fold. Are they not all your Royal Majesty's? Your Majesty's servants? So why does his Majesty desire this? May not Israel be offended at this?"
4 Yet the command of the king prevailed over Joab. So Joab went out and travelled to every part of Israel,
5 and returned to Jerusalem, where Joab reported the number of the forces,—enrolled for David. And the Forces of Israel were One Million, One Hundred thousand men, disciplined to arms; and of Judah, Four Hundred and seventy Thousand men, disciplined to arms![1] But Levi and 6
Benjamin were not enrolled amongst them, for Joab was disgusted at the command of the king. This com- 7
mand also was wrong in the sight of GOD, so He struck Israel.

Then David said to GOD "I sinned 8
greatly when I did that thing. But now I pray You to pass over the fault of Your servant, for I have been very foolish."

The LORD therefore spoke to Gad, 9
David's Seer, and said;

"Go to David and announce,— 10
'Thus says the EVER-LIVING, I will present three things to you. Choose one from them,—and I will do it for you!'"

Gad consequently went to David, 11
and said to him, "Thus says the EVER-LIVING; Choose for yourself! Either three years of Famine; or three years of flight before your assailants, and the sword of your triumphant enemies; or three days 12
of the Sword of the LORD! with a plague in the country, and the Messenger of the LORD exterminating the forces of Israel? Reflect, therefore, on the answer I am to return to my Sender?"

And David replied to Gad, "It is 13
very difficult for me. I would rather fall into the hand of the EVER-LIVING—for His mercies are many,—but I would not fall into the hand of Man!"

The LORD therefore sent a plague 14
to Israel, and seventy thousand of Israel fell. The LORD also sent the 15
Divine Messenger[2] to Jerusalem to afflict it; but as he was about to afflict it, the LORD looked, and had pity over the flock, and said to the Messenger, "You have punished enough! Now restrain your hand."

But the Messenger of the LORD stood opposite the Granary of Arnan the Jebusite; and David lifted his 16
eyes and saw the Messenger of the LORD standing between the Earth and the Skies, with his sword drawn

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1 NOTE.—Ch. 21, v. 5. In numerals these armies were 1,570,000 men.—F. F.

2 NOTE.—I read אלהים (Alohim) in the sense of "Divine," not of "God," for the sense of the text demands that meaning here. See Prof. S. Lees' Lexicon on the import of the word.—F. F.

in his hand, stretched out over Jerusalem! And David and his Counsellors, clothed in sackcloth, fell on
17 their faces, and David said, to GOD;
"Was it not I alone who commanded to conscript for the Forces?—I am the one who has sinned, and have committed the wrong;—but, these sheep,—what have they done? EVER-LIVING GOD! let Your hand, I beg, be upon me;—and do not afflict Your people!"
18 So the Messenger of the EVER-LIVING commanded Gad, to order David, to go up and raise an Altar to the EVER-LIVING at the Granary of
19 Arnan the Jebusite. David consequently went there at the command
20 of Gad, which he uttered in the name of the LORD. Arnan also turned and saw the King,—and he and his four sons who were with him, hid themselves;—for Arnan was thrashing
21 wheat. But David advanced to Arnan, when Arnan peeped and saw David, so came out from the Granary, and bowed to David, inclining his face towards the earth.
22 David then asked Arnan,—"Will you sell me the site of the Granary? for I wish to build an Altar to the EVER-LIVING. You shall sell it to me for full money value, so that the affliction may be removed from the Forces."
23 But Arnan replied to David, "Take it for yourself. And let my Lord the King do what is fair in his opinion. Look! I also give the Bullocks for Burnt-offerings, and the wood of the Thrashing-machine, and the wheat as a Bread-gift.—I will give the whole."
24 King David, however, answered to Arnan, "No!—But I will purchase it for full money value, for I will not offer your property to the EVER-LIVING, and thus sacrifice a costless sacrifice."
25 So David paid Arnan for the place six hundred gold shekels as the price.[1]

(1017 B.C.) **David Builds an Altar.**

Then David built an Altar there, 26
and offered a burnt-offering and a thank-offering, and called on the EVER-LIVING Who answered by fire from the skies to the Altar of the Burnt-offering. Then the LORD com- 27
manded the Messenger and he returned his sword to its sheath.
David saw at that time, that the 28
EVER-LIVING had answered him, at the Granary of Arnan the Jebusite, when he sacrificed there. For the 29
Tabernacle of the EVER-LIVING which Moses made in the Wilderness, and the Altar for Burnt-offering were at that period at the Mound of Ghibaon.
David, however, could not go before 30
it to enquire of GOD for he was startled at the presence of the sword of the Messenger of the LORD. Conse- 22
quently David exclaimed:
"This shall be a House for the EVER-LIVING! And this shall be an Altar of Burnt-offering for Israel!"
Therefore David commanded to con- 2
script the aborigines who were in Israel and made them stone-cutters to cut squared stones to build a Temple to GOD. David also prepared 3
a quantity of iron for the nails of the doors of the Gates and the joinings; and bronze without weight; Beside 4
cedar timber beyond count, for the Zidonians and Tzurians brought cedar wood in large quantity to David. For, David said, "Solomon 5
my son is young and weak, and the Temple that is to be built to the EVER-LIVING must be great, high, and renowned, and the wonder of the lands. I will prepare now for him."
Therefore David prepared before his death. He also conversed with his 6

[1] NOTE.—Ch. 21, v. 25. About £1,081 sterling in bullion, at £4 per ounce, but its purchasing value would be enormously greater, if we consider that a slave in the prime of youth, 20 to 30 years of age, was then only worth £3 10s. sterling at bullion weight, that is 30 shekels of silver. In our day a slave of the same sort would have been on an American Slave Mart worth £200. I note this to show that David's Sacrifice was no slight affair, as the obsolete language of A.V. and R.V. leaves the impression, as it also does in many other places. I may add to remove a difficulty often raised, that in 2 Samuel, Ch. 24, v. 23 the price is stated at "Fifty shekels of money," but here "Six hundred of gold." I suggest that the writer of "Chronicles," to show to the men of his day the cost of David's offering, calculated out the purchasing value of 50 shekels in David's time and its equivalent in the period he wrote, about the Third Century before Christ. We ought to recollect the depreciation in the value of bullion caused by the importations of Solomon, and others, into southern Asia of the vast amount of Gold from Africa, between the days of David and the writer of Chronicles.—F. F.

son Solomon and instructed him in the plan to build the Temple to the EVER-LIVING GOD of Israel.

7 David also said to his son Solomon, "I had it in my heart to build a Temple to the name of the EVER-
8 LIVING GOD myself, but there came to me a message from the EVER-LIVING to say, 'You have shed much blood upon the earth, and have made great wars. You shall not build a Temple to My Name,—for you have shed much blood upon the earth before
9 Me.—However, there is your child,—he will be a Man of Peace and I will make quiet for him from all his enemies around. Therefore his name shall be Solomon,[1] and I will make Peace and Security over Israel in his
10 days. — He shall build a Temple to My Name; and he shall be a son to Me,—and I will be a father to him, and I will fix the Throne of his Kingship over Israel for ever.'

11 "Now my son, may GOD be with you for ever, and make you prosper; that you may build the Temple of your EVER-LIVING GOD, as He promised
12 about you. Yes! May the EVER-LIVING give you intelligence, and understanding, and instruct you about Israel. Guard also, the Laws
13 of your EVER-LIVING GOD. You will then prosper, if you guard the Institutions and Decrees that the EVER-LIVING communicated to Moses for Israel. Be bold, and brave; fear not; and be not
14 depressed; for see how in my difficulties I have prepared for the House of the EVER-LIVING, a hundred thousand talents of Gold, a million talents of Silver,[2] ! have no weights however of the Brass and Iron, but they are plentiful. I have also provided cedar timber and stones, and you can add
15 to them. And you have with you plenty of workmen for the work. Masons and mechanics in stone and wood, and they are all skilful at every
16 work. And for the gold, and silver, and brass, and iron—it is boundless! —Rise and act! and may the EVER-LIVING be with you."

17 David also ordered all the Nobles of Israel to assist his son Solomon.

18 "Is not your EVER-LIVING GOD with you? And He will cause rest all round you, for He has given the populations of the land to my hand, and the land is subdued before the EVER-LIVING and before His People! Therefore give your hearts and minds
19 to seek your EVER-LIVING GOD; and rise and build the Sanctuary of your EVER-LIVING GOD, and bring the Ark of the Covenant of the EVER-LIVING, and the Sacred Vessels of GOD to the Temple that will be built to the Name of the EVER-LIVING."

(1015 B.C.) David Crowns Solomon as Viceroy.

23 But David grew old and satiated with days, so he crowned Solomon
2 his son over Israel, when all the Princes of Israel assembled, with the Priests and Levites.

A Census of the Levites Taken.

3 Then the Levites were numbered, from thirty years old and upwards; and the number of men on their Registers was thirty-eight thousand.
4 Twenty-four thousand of these were appointed over the works of the Temple of the EVER-LIVING, and six
5 thousand as Superintendents and Overseers. With four thousand as Guards; and four thousand praised the EVER-LIVING with instruments that were made for praise.

Brigading the Levite Houses.

6 But David divided them into Divisions, Of the Beni Levi; the Beni Ghershom; Kahth; and Merari.

7 Of the Ghershomites,—Zallon and Shimi;

8 Of the Beni Ladan, the Head was Jakhial, with Zitham and Joal as Officers;

9 Of the Beni Shemi, Shelomoth, and Khazial, and Kharan as Officers. Those were the Heads of the Ancestral Houses of Shemi.

10 There were also of the Beni Shemi, Jakhath, Zinah, Jaush, and Beriah. These four were of the Beni Shemi.
11 But Jakhath was the Head, and Zinah the Second, and Jaush, and Beriah, had not many sons, so they were as an Ancestral House Registered on one.

12 The Beni Kahth; Amram, Itzahr, Khabron, Azial,—four.

[1] Peace.

[2] NOTE.—Ch. 22, v. 14. The mere bullion value of this sum at £4 per oz. of gold and 5s. silver, £889,500,000 sterling, is a sum larger than the British National Consolidated Funds.—F. F.

13 The Beni Amram; Aaron, and Moses.—But Aaron was separated to Sanctification. He and his sons were strictly Consecrated for ever to offer incense before the EVER-LIVING, and to serve Him, and to bless in His Name for ever.

14 The Sons of Moses the MAN of GOD, however, were enumerated with the Tribe of Levi.

15 The sons of Moses, were, Ghershom and Aliazer;

16 Of the sons of Ghershom; Shebual, was the Chief.

17 And the sons of Aliazer were Rekhabiah, the Chief, and Aliazer had no other sons. But the sons of Rekhabiah, were too many to recount;

18 Of the sons of Itzahr Shelomith was the Chief;

19 Of the sons of Khabron Jerihu was the Chief; Amariah the Second; Jakhazial the Third; and Jakmas the Fourth;

20 Of the sons of Azial, Mikah was the Chief; and Ishiah, the Second;

21 Of the sons of Merari were Makhli and Mushi;

The sons of Makhli were Alazar;

22 and Kish. But Alazar died and had no sons,—only daughters,—and their cousins the sons of Kish married them.

23 The sons of Mushi were three, Makhli, and Adar and Jermoth;

24 These were the Ancestral Houses of the Beni Levi, according to the entries in the record of the names on their Registers. They administered the affairs of the services of the House of the EVER-LIVING, on arriving at twenty years old and upwards.

25 "For" David said, "the EVER-LIVING GOD of Israel will bring comfort to His People of Israel, and they will

26 dwell in Jerusalem for ever; so the Levites will not be needed to carry the Tabernacles, and all the instru-

27 ments of His Services." Therefore by the last commands of David, the Beni Levi from twenty years old and up-

28 wards were registered. Their Station was to assist the Beni Aaron in the Services of the House of the EVER-LIVING in the Courts and in the Chambers, and in the Purificatories

29 for all the Sacred things; and to do the work of the House of GOD; and about the Show-bread, and fine flour for the Food-offering both of the Unfermented Biscuits and Food-offering; and about the confections, and all the liquids, and the vest-

30 ments. And also to stand from Morning to Morning to thank and praise the EVER-LIVING and the same at Dusk.

31 And in all the Burnt Offerings burnt to the EVER-LIVING on the Days of Rest; and the New-moons; and to record the Festivals according to the Decree laid upon them,—to be continually in the presence of the EVER-LIVING. They also formed

32 the Guards of the Hall of Assembly; and the Guards of the Sanctuary; and the Guards of the Beni Aaron, their relatives, when serving in the House of the EVER-LIVING.

The Duties of the Family of Aaron.

24 Now for the arrangements for the Beni Aaron.

The sons of Aaron were, Nadab, and Abhiua, Aliazar, and Aithamar.

2 But Nadab and Abihua died before their father, and had no sons, therefore Aliazar and Aithamar were Priests.

3 But David arranged, that, from the Beni Aliazar, Zadok,—and from the Beni Aithamar, Akimalek, should be appointed for the Services. But

4 more of the Beni Aliazar were advanced to be men of power, than from the Beni Aithamar. Consequently there were assigned to the Beni Aliazar, as Heads of Houses, sixteen; and to the Beni Aithamar, as Heads of Houses, eight. They were, how-

5 ever, assigned by lots, one with another; so that there were Princes of the SANCTUARY, and Princes of GOD, both from the Beni Aliazar, and the Beni Aithamar. And Shemiah-

6 ben-Nathanal the Secretary recorded them from among the Levites in the presence of the King and his Officers, and of Zadok the Priest and Akimalek-ben-Abiathar.

And for the Ancestral Princes of the Priests and Levites, one Ancestral House was taken from Aliazar, and one taken from Aithamar, when

7 the first lot came out to Jhoiarib; the

8 second to Jedaiah; the third to

9 Kharim; the fourth to Sarim; the

10 fifth to Malakiah; the sixth to Shishi; the seventh to Akotz; the eighth to

11 Abiah; the ninth to Jeshua; the

12 tenth to Shikaniah; the eleventh to

13 Aliashib; the twelfth to Jakim; the thirteenth to Khufah; the fourteenth

14 to Jeshebab; the fifteenth to Bilgah;
15 the sixteenth to Shishah; the seventeenth to Khezir; the eighteenth to
16 Hafitzitz; the nineteenth to Fethiah;
17 the twentieth to Ikhzekel; the twenty-first to Jakim; the twenty-second to
18 Gamul; the twenty-third to Deliah; the twenty-fourth to Maziah.

Attendants Appointed for the Temple.

19 These were appointed to be their duties:—
To enter the House of the LORD, as instructed by the hand of their ancestor Aaron, as he was instructed by the EVER-LIVING GOD of Israel.
20 But to the others of the Beni Levi;—from the Beni Amram, Shubal; from the Beni Shubal, Jakhdiah;
21 From Rekhabiah,—from the Beni Rekhabiah,—the Chief Ishiah.
22 From the Itzarites,—Shelomith; from the Beni Shilomith,—Jakhath.
23 Of the Beni Jeriah, Amariah was second; Jakhzial the third; Jekamam, the fourth.
24 From the Beni Azial, Mikah; from
25 the Beni Mikah, Shamor; with the brother of Mikah, Ishiah; from the sons of Ishiah,—Zekeriah.
26 From the Beni Merari, Makhli and Mushi, from the sons of Jaziah, his son.
27 From the Beni Merari, also were Jaziah; Beno; and Sham; and Zakur; and Abri.
28 From the Mahlites,—Alazath; who had no sons.
29 From Kish,—of the Beni Kish,—Irakhmal;
30 From the Beni Mushi,—Makhli; and Adar; and Jeromoth.
These were from the Beni Levi, by
31 Ancestral Houses, who also threw their dice along with their relatives of the Beni Aaron, before King David, and Zadok, and Akimalek, and the Ancestral Chiefs, for the Priests; and with the Ancestral Chiefs for the Levites, along with their lower relatives.

(1015 B.C.) David and the Generals Nominate the Singers.

25 David and the Generals of the Army selected also some of the sons of Asaph, and Heyman, and Jeduthun, the reciters with harps, lutes, and cymbals, and a certain number of men to perform regularly:—

From the sons of Asaph,—Zakur, 2
and Joseph, and Nethaniah, and Asharalah, sons of Asaph, who were under the hand of Asaph, the Reciter, in the presence of the King;
From the sons of Jeduthun; Jedu- 3
thun, Geddiah, and Tzari, and Ishihu; Khashabihu, and Natithiah, —six under the hand of their father Jeduthun, to recite thanks and praise to the EVER-LIVING with the lute;
From the sons of Heyman;—Hey- 4
man, Bukihu, Mathaniah, Azial, Shebual, and Jeremoth; Khananiah, Khanani, Aliathah, Gidalthi, and Romamthi; Azar, Jashbakshah, Malathi, Hothir, Makazioth; who 5
were all sons of Heyman, the King's Seer, in discourse with GOD. (They played the horn), for GOD had given Heyman fourteen sons and three daughters. All of them were under 6
the hand of their father, to sing in the House of the EVER-LIVING with Cymbals, Lutes, and Harps, for the Service of the House of GOD.
Asaph, and Jeduthun and Heyman 7
were under the control of the King.
The whole number of the Trained Singers to the EVER-LIVING with their associates, was two hundred and eighty-eight. They also threw 8
lots for their mutual Offices, whether small or great,—both the teachers and the scholars.
But the First lot came out for 9
Asaph and Joseph; the second for Gedaliah,—for him and his companions,—for his sons were twelve;
The third for Zikur, and his twelve 10
sons and companions;
The fourth for Itzri, and his twelve 11
sons and companions;
The fifth for Nathanihu, and his 12
twelve sons and companions;
The sixth to Bukihu, and his twelve 13
sons and companions;
The seventh to Isaralah, and his 14
twelve sons and companions;
The eighth to Jeshihu, and his 15
twelve sons and companions;
The ninth to Nathanihu, and his 16
twelve sons and companions;
The tenth to Asiri, and his twelve 17
sons and companions;
The eleventh to Azaral, and his 18
twelve sons and companions;
The twelfth to Khashabiah, and 19
his twelve sons and companions;
The thirteenth to Shubal, and his 20
twelve sons and companions;

21 The fourteenth to Matithihu, and his twelve sons and companions;
22 The fifteenth to Iremoth, and his twelve sons and companions;
23 The sixteenth to Khananihu, and his twelve sons and companions;
24 The seventeenth to Jashbekashah, and his twelve sons and companions;
25 The eighteenth to Khanani, and his twelve sons and companions;
26 The nineteenth to Malothi, and his twelve sons and companions;
27 The twentieth to Aliathah, and his twelve sons and companions;
28 The twenty-first to Hothir, and his twelve sons and companions;
29 The twenty-second to Gedaliah, and his twelve sons and companions;
30 The twenty-third to Makhazioth, and his twelve sons and companions;
31 And the twenty-fourth to Azer, and his twelve sons and companions.

26 The Divisions of the Doorkeepers.

The Choristers were under Meshalamihu-ben-Kora, from the Beni
2 Asaph; and of the sons of Meshalamihu, Zekeriahu was the elder, Idial the second, Zebadihu, the third, and
3 Ithnial the fourth. Ailam, the fifth, Jhokhanan the sixth, Aliraini the
4 seventh. Abd-adom had sons;—Shemiah the eldest, Jozabad, the second, Joakh the third, and Zakar the fourth, and Nethanal the fifth, Amial the
5 sixth, Issakar the seventh, Falthi the eighth;—for GOD blessed him.
6 Sons were also born to Shemiah his son, who ranked as with the Ancestral Houses, for they were great and powerful.
7 The Beni Shemiah.
Athni and Refal; and Aubed; and Abzabad; his brothers were brave men, Alihu, and Smakihu.
8 All these were from the Beni Abd-adom.
9 And from Meshalamihu; — sons and relatives,—there were eighteen powerful men.
10 And from Hosah, of the Beni Merari, there were sons;—Shimri, the Chief,—for although he was not the firstborn yet his father put him as first.
11 Khilkihu, the second, Tebalihu, the third, Zakarihu, the fourth, all sons or brothers of Hosah, were thirteen.
12 With these were the Officers of the Gates, as Superintendents of the strong assistants to help their associates who served in the House of the EVER-LIVING.

And lots were thrown for the 13
lowest to the highest positions in their Ancestral Houses, for each of the Gates.

And the lot for the East fell to 14
Shalamihu, and Zakerihu; Then they threw the dice for his son Zekerihu, a wise statesman, and his die came out for the North;

For the South, Abd-adom; and the 15
Treasuries for his sons.

For the West-gate, where is the 16
descent from the Cliff by the stairs, was for the Shutim, and Hosah to keep in alternation;

On the Eastward were six Levites; 17
on the North four, daily; on the South four daily; and for the Treasuries by two and two.

For the Precincts. 18

Toward the West, four; and two at the pathway to the Precinct.

These were the Appointments for 19
the Doorkeepers, from the Beni Korakh and the Beni Merari.

But their relatives of the Levites 20
were over the Treasuries of the House of GOD, and the Sacred Treasures.

From the Beni Ladan — Beni 21
Ghershom;

From the Ancestral Chiefs of the Ladan-Gershoms, Jekhali.

The sons of Jekhali were Zitham, 22
and Joal, his brother, appointed over the Treasuries of the House of the LORD.

From the Amram Itzahri, Khal- 23
rani; and Aziali;

And Shobal the descendant of 24
Ghershom-ben-Moses, was Chief Treasurer.

But his relatives, the descendants 25
of Aliazar (by Rekhabihu his son, and Ishaihu, his son, and Joram, his son, and Zikri, his son, and Shelomoth, their descendants.)

Shelomoth and his brother were 26
over the Consecrated Treasures, which were Consecrated by King David, and the Ancestral Chiefs, which the Generals and Officers of the Army had consecrated, out of 27
the prize-money, and out of their plunder to help towards the House of the EVER-LIVING.

With all that had been consecrated 28
by Samuel the Seer, and Saul the son of Kish, and Abner,-ben-Ner, and

Joab,-ben-Zeruiah, had consecrated, was under the hand of Shelomith and his brother.

29 From the Itzahri; Khauanihu, and his sons were appointed for the exterior affairs over Israel, in the Magistracy, and in Judicial matters.

30 From the Khaironi; Khashabiah, and for his assistants one thousand seven hundred skilful men were appointed in Israel, from beyond Jordan to the west, for all the affairs of the EVER-LIVING, and the affairs of the King.

31 Jeriah was the Chief of the Khabronites, according to the Ancestral Genealogies, which were examined in the fortieth Year of King David's reign, who discovered them to be powerful people at Jazir in Gilad.

32 His relatives, also were powerful people;—a thousand seven hundred heads of families, so King David appointed them over the Reubenites, Gadites, and the Half-tribe of Manasseh, for all the affairs of GOD, and affairs of the King.

27 But the number of the Children of Israel who attended to the King, with their Ancestral Chiefs, as Officers of Regiments and Companies, to control them,—the whole arranged in Divisions that came and went month by month, for each month of the year, each single Division was twenty-four thousand.

2 Jashaban,-ben-Zabdial commanded the First Division for the First Month, and his Division was twenty-four thousand.

3 The Chief of all the Officers of the Soldiers of the First Month came from the Beni Pherez.

4 Dodi, the Akhokhite Commanded the Division for the Second Month; with his Division, and Princely Staff. And there were twenty-four thousand in his Division.[1]

5 The Commander of the Third Army for the Third Month was Benihu-ben-Jhoiada the Chief Priest, with twenty-four thousand in his Division.

6 Benihu was of the Thirty Heroes, and Commanded the Thirty. Amizabad his son was also in his Division.

7 The Fourth, for the Fourth Month, was Ashahel, the brother of Joab, and Zebadiah his son succeeded him. His Division comprised Twenty-four thousand.

8 The Fifth for the Fifth Month, was Shainuth, Irshrakli, and his Division comprised Twenty-four thousand.

9 The Sixth for the Sixth Month, was Aira,-ben-Akash the Thekoite; and his Division comprised Twenty-four thousand.

10 The Seventh for the Seventh Month, Khilaty, of the Guides of the Beni Ephraim; and his Division comprised Twenty-four thousand.

11 The Eighth for the Eighth Month was Sibki, the Kushathi from the East, and his Division comprised Twenty-four thousand.

12 The Ninth for the Ninth Month was, Abiazer, the Anathothi, from the Benjamins, and his Division comprised Twenty-four thousand.

13 The Tenth for the Tenth Month was, Mahri, the Netofathi, from the East; and his Division comprised Twenty-four thousand.

14 The Eleventh for the Eleventh Month was, Beniah, the Pirathoni, of the Beni Ephraim; and his Division comprised Twenty-four thousand.

15 And the Twelfth, for the Twelfth Month, was Kheldi; son of Othnial, the Netofathi; and his Division comprised Twenty-four thousand.

The Commanders of the Tribes of Israel.

16 The Prince of the Reubenites was, Aliazar,-ben-Kikri; of the Simeonites, Shefatihu,-ben-Makah;

17 Of the Levites, Khashabiah,-ben-Ramual; with Zadok for the Aronites;

[1] NOTE.—Ch. 27, v. 4. The Hebrew text of this verse seems to have been completely blundered by some very ancient transcriber. As it stands in the current Hebrew there is no connected sense in the succession of words—in fact, they are contradictory. The Septuagint translators by making the word מקלות, "M'kloth," read as a proper name, instead of taking it as a noun in its sense of a "Mace," "Staff," or "Club," still further confused the meaning. I would suggest that the words—ובלקתו "umloktho," for מ.קלות, "umkloth"—are a blundering repetition of "umkaloth." ("The Division"); or if not that, then we ought to read and translate the verse thus:—

"Dodi, the Akhokhite, Commanded the Second Division, who were Mace-men, and that Division was twenty-four thousand."

We then see the purport to be clear, instead of the current absurdity of the usually-accepted reading.—F. F.

18 Of Judah, Olihu, from the brothers of David;
Of Issakar, Amri,-ben-Mikal;
19 Of Zebulon, Ishamihu, - ben - Abadihu;
Of Maphthali, Jeremoth, - ben-Azrial;
20 Of the Ephraim, Hosha,- ben - Azazihu;
Of the Half-Tribe of Menaseh, Joel,-ben-Pedihu;
21 Of the Half-Tribe of Menasseh in Gilad, Ido,-ben-Zekarihu;
Of Benjamin, Jashial,-ben-Abner;
22 Of Dan, Azaral,-ben-Jerokham;—
Those were the Princes of the Tribes of Israel.
23 For David did not raise by the conscription from twenty years of age and upwards for the troops, although the EVER-LIVING had promised to increase Israel like the stars of the skies.
24 Joab,-ben-Zeruiah did begin to conscript, but did not finish. But because of that there was anger against Israel; therefore the conscription was never recorded among the events of times of King David.

David's Cabinet Ministers.

25 Azmuth,-ben-Adial was Superintendent of the Royal Treasuries.
Jhonathan,-ben-Azihu, was Superintendent of the Stores in the country, in the towns, in the villages, and fortresses.
26 And Azri,-ben-Kelub was Superintendent over the works in the country and cultivators of the ground.
27 Shimi the Rahmathi was Superintendent of the vineyards, and oliveyards, with Zabdi the Shifami for the wine stores.
28 Bal-Khanan the Gaderi was Superintendent of the Oliveyards, and the Sycamore Groves that were on the slopes, with Joash over the Oil Stores.
29 Shitri, the Sharoni was Superintendent of the flocks pastured in Sharon; with Shafut,-ben-Adali over the herds in the plain.
30 Aubil, the Ishmaelite, was Superintendent of the Camels, with Jedihu, the Meronothi over the Asses.
31 Jaziz, the Hagari, was Superintendent of the flocks. All these were Controllers of the property that David possessed.
32 Jhonathan, the Uncle of David, was Prime Minister. He was a man of understanding and a scholar. And Ikhial,-ben-Hakmoni was Tutor of the King's Sons. But Akhithofel was 33
the King's Privy Councillor, and Hushi, the Arkite, was the King's friend.
And after Akhithofel were Jhoiada,- 34
ben-Benhihu, and Abiathah, while Joab was Commander of the Army.

(1015 B.C.) David Assembles the Nobles and Army to Confirm Solomon's Election.

David assembled all the Officers of 28
Israel; the Chiefs of Tribes; and the Generals of the Divisions in the King's service; with the Colonels of Regiments, and Captains of Companies; and the Officers of all the King's cattle; and his own sons with their attendants; and Staff-officers; and all the powerful men, to Jerusalem;—
Then King David stood up on his 2
feet and said:—
"Listen to me, My Friends, and My People!—I had in my heart to build a House of Rest for the Ark of the Covenant of the EVER-LIVING, and as a stool for the feet of our GOD! And I had prepared to build it;—
"But GOD said to me, 'You shall 3
not build a House to My Name! For you have been a man of War,—and have shed blood.'
"Yet the EVER-LIVING GOD of 4
Israel chose me from all my father's family to be King over Israel for ever!—For He chose Judah to lead,—and in the House of Judah He chose the House of my father,—and from the sons of my father He was pleased to cause me to be crowned over all Israel!
"And of all my sons, (for the 5
EVER-LIVING has given me many sons,) He has chosen Solomon, my son, to sit upon the throne of the Kingship from the EVER-LIVING over Israel; and said to me, 'Your son 6
Solomon shall build My House and My Courts, for I have chosen him for Myself as a son, and I will be a father to him.
"'I will also found his Kingship 7
for ever:—If he is firm to guard My Instructions, and Decrees, as he does at present.'
"So now, in the sight of all Israel, 8
—the Congregation of the EVER-LIVING,—and in the hearing of our

GOD,—preserve and examine all the Commands of your EVER-LIVING GOD, so that you may possess this beautiful country, and transmit it to your children after you for ever.

9 "And, you, Solomon my son, recognize the GOD of your father, and serve Him with a willing heart and delighted mind; for the EVER-LIVING examines all hearts, and all the ideas devised by the mind;—If you seek Him,—you will find Him; but if you abandon Him, He will fling you off for ever!

10 "Therefore reflect; for the EVER-LIVING has chosen you to build a House and Sanctuary.—Be brave and do it!"

(1015 B.C.) David hands Solomon the Plans for the Temple in Public view.

11 Then David gave to Solomon his son the plans for the Portico with its buildings, and stores and staircases, and the private chambers; and the
12 House of the Mercy-seat; with the drawings of all that was in his mind for the Courts of the House of the EVER-LIVING; with all the lodges around; and the Treasuries of the House of GOD, and the Treasuries for the Sacred things,
13 With the Courses for the Priests and Levites, and all who conduct the Services of the House of the EVER-LIVING; as well as for all the furniture of the House of the EVER-LIVING.
14 With Gold by weight, for all the golden vessels of the Service; and Silver by weight for all vessels of the Services, for every kind of Service;
15 And a weight of Gold for the Lampstand, and golden reflectors. Weighed for lamp by lamp and reflector by reflector. With a weight of Silver for each lamp and its reflector, to be used lamp by lamp.
16 With a weight of Gold for the Tables of Show-bread, table by table, and Silver for the tables of silver;
17 And for the hooks and basins of pure gold; and for the Golden Expiatories, by weight, Expiatory by Expiatory, and for Silver Expiatories, by weight Expiatory by Expiatory.
18 And for the Altar of Incense, refined Gold by weight; with gold for the construction of the carriage of the overshadowing Kerubim, who protected the Ark of the Covenant of the EVER-LIVING.

"The whole are described; 19
"I have described them from having the hand of the EVER-LIVING upon me, causing me to understand all the results of these plans."

Then David said to Solomon his son; 20
"Be brave and bold! and fear not, nor be depressed, for the EVER-LIVING GOD, my GOD will be with you; He will not leave nor abandon you, until the completion of all the works and labours for the House of the EVER-LIVING.

"And here are the Courses for the 21
Priests and Levites, and for all the Services of the House of GOD. Besides you have with you for every work, every kind of skilled intelligence and all kinds of operatives, and the Nobles of the People will support you in everything."

King David also said to all the 29
Meeting; "The ONE GOD has chosen Solomon my son for Himself; but he is a youth and tender, and the business is great,—for the effort is not for Man, but for the LIVING GOD.

"However, I have prepared with 2
all my power for the House of GOD, Gold, for the Golden; and Silver, for the Silvern; and Brass, for the Brazen; Iron, for the Iron; and Timber for the Wooden; Onyx-stones for setting; and variegated Marble; and all kinds of precious stones, and plenty of White-marble.

"And since I have delighted in 3
the House of my GOD, I have by me a private store of Gold and Silver,—which I give to the House of my GOD, in addition to all I have provided, for the Holy House!

"Three thousand talents of Gold; 4
of the refined Gold of Aufer; and seven thousand talents of pure refined Silver, to overlay the walls of the buildings.

"The Gold, for gilding; and the 5
Silver for silvering; and for any wages paid to the workmen.—And whoever has a will for the business, let him hand himself to the EVER-LIVING to-day!"

A Public Subscription to the Temple.

Then the Ancestral Chiefs, and 6
the Chiefs of the Tribes of Israel,

and the Colonels and Captains of Companies, and Chiefs of the Royal
7 Affairs, gave to the works for the House of the EVER-LIVING, five thousand talents of Gold, and ten thousand dariks,[1] and ten thousand talents of Silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron.
8 While those who possessed jewels gave them to the Treasury of the House of the EVER-LIVING, into the custody of Jakhial the Ghershni.

So the People were glad, on ac- 9
count of their contributions, for they contributed with a willing heart to the EVER-LIVING, and King David also rejoiced with great delight.

Then David blessed the EVER- 10
LIVING in the sight of all the Meeting, and David exclaimed;—

STANZA 1.

"Blessed be You, the EVER-LIVING,—
The GOD of our Father Israel,—
From Eternity to Eternity!
With You LORD, is Greatness, and Power, 11
And beauty, and splendour, and glory!
For all the Heavens and the Earth are Yours, LORD! 12
The Government, and Exaltation,
And Headship of all!

STANZA 2.

"Therefore, our GOD, we all thank You, 13
And praise Your Majestic Name.
For who am I, and who are my People, 14
That we are able freely to give like this?
For all comes from You,—

STANZA 3.

"To You we only give Your own!
For we are only travellers before You, 15
And lodgers, as all our fathers were!
Our days are like a shadow on the Earth
And are without hope!

STANZA 4.

"LORD our GOD all this wealth that is given, 16
To build a House to Your Name,
As Your Sanctuary, was from Your hand,
And is all Yours.

STANZA 5.

"As I know my GOD, 17
That You refine the heart,
And delight in uprightness,
I, in trueness of heart,
Have given all this;
And now I have seen Your People.
Here give gladly to You,
LORD, the GOD of our fathers, 18
Abraham, Isaac, and Israel.
Oh! keep them for ever,

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1 NOTE.—Ch. 29, v. 7. The mention of "Dariks," a Persian coin, fixes the date of the writing of the "Chronicles," named in Hebrew "The Events of Time," as being after the return from the Captivity; and lends a support to my view given in a former Note, that in the values of moneys the historian brought them into scale with the purchasing values of his own day, and does not give them as in the period of David. This fact accounts for the Hebrew editors of the Second Temple putting Chronicles as the last book of the Books in the Bible.—F. F.

And fix in the People's minds
Their thoughts upon You!
19 And give to my son Solomon,
A heart to regard Your Commands,
Your Proofs and Decrees,
To work and build this Temple,
As I have prepared."
20 Then David said to all the Assembly;—
"Bless now your EVER-LIVING GOD."

And all the Meeting blessed the EVER-LIVING GOD of their fathers, and lowered their heads, and reverenced to the EVER-LIVING, and the King.

21 They then afterwards sacrificed sacrifices to the EVER-LIVING; and burned Burnt-offerings to the EVER-LIVING, with Food-offerings on that day; a thousand bullocks, a thousand rams, a thousand lambs, with their Drink-offerings, with numerous sacrifices from all Israel.

22 And ate and drank before the EVER-LIVING, on that day, with great delight.

(1015 B.C.) Solomon's Election Confirmed by the Parliament.

They also again elected Solomon the son of David, King for the second time, and consecrated him to the EVER-LIVING as LEADER, and Zadok as Priest.

23 Solomon, consequently sat on the Throne of the LORD as King, in place of his father David, and the Parlia-
24 ment of Israel obeyed him, with all the Nobles, and Generals; and the sons of David placed their hands under Solomon as King.

The EVER-LIVING afterwards 25 greatly exalted Solomon in the eyes of all Israel, and gave him honour and Majesty, such as had not been upon any King before him in Israel.

Thus David,-ben-Jessai reigned 26 over all Israel.

He was King over all Israel for a 27 period of forty years; Reigning in Hebron for seven years, and reigning in Jerusalem thirty-three years.

Then he died with good grey hairs, 28 and satiated with days, wealth and honour; and Solomon his son reigned after him.

The achievements of King David 29 from first to last can be seen recorded in the History of Samuel, the Seer, and in the History of Nathan, the Reciter, and in the History of Gad, the Preacher, as well as all his Kingship, and Heroism, and Vicissitudes that passed over him, and over Israel, and over all the Kingdoms of the Countries.

SECOND BOOK OF CHRONICLES.

NAMED IN HEBREW

THE RECORDS OF THE TIMES.

HISTORY OF THE HOUSE OF DAVID.—BOOK

(1015 B.C.) Solomon as King.

1 Solomon, the son of David, was fixed in his Kingship, and the EVER-LIVING his God was with him, and exalted him greatly.

2 Solomon consequently convoked all Israel, with the Officers of the Army, and Magistracy, and all the Princes, and all the Chiefs of Ances-

3 tral Houses. Who went with Solomon and the Parliament of his People, to the Mound that was in Gibaon, where the Hall of Assembly of GOD was, which Moses the Servant of the EVER-LIVING had made in the Desert.

4 David, however, had brought the Ark of God from Krith-Yarim to David's structure for it;—for he had pitched a Tent for it at Jerusalem.

5 The Brazen Altar however, which Bazalal-ben-Auri-ben-Hur, had made, was there[1] before the Tabernacle of the EVER-LIVING, so Solomon and the Parliament went down to it.

6 And Solomon offered Sacrifice before the EVER-LIVING upon the Brazen Altar, which was in the Hall of Assembly, and offered as his sacrifice a thousand Burnt-offerings.

God's Promise to Solomon.

7 In that night GOD appeared to Solomon, and said, "Ask what I shall give you."

8 And Solomon replied to God, "You showed great kindness to my father David, and have made me King after him; therefore EVER-LIVING G confirm Your promise to my fat David, for You have made my Emp over People as numerous as the d of the earth,—so give me wisd and Knowledge, to conduct my before these People. For who Govern this Great People of Yours

When GOD answered Solom "Because this has been in y heart, and you have not asked wea treasures, and honour, nor the lif your enemies, nor have asked gr length of days, but have asked wisd and Knowledge, by which you r Govern My People, over whom I h given you the Empire,—Wisdom Knowledge shall be given to y and I will also give wealth, treasures, and honour, such as h not been with the Kings who w before you, and there shall not such after you."

Solomon then returned from Mound of Gibaon to Jerusalem, fr the Hall of Assembly, and reig over Israel.

Solomon Re-organizes the A

Solomon then collected Char and Horsemen, and possessed thousand four hundred Chariots, twelve thousand horsemen, whom stationed in Chariot Barracks, with the king in Jerusalem.

The King also made silver gold in Jerusalem to be like ston and planted Cedars like Sycamo that are on the slopes for numbe

But the horses that Solomon p sessed were brought out of Mitzra

[1] NOTE.—Ch. 1, v. 5. "Altar was there," that is at Gibaon, *not* Jerusalem.—F. F.

The drovers of the King collected them
17 in droves, at fairs, and collected and brought out from Mitzeraim a Chariot for six hundred Silvers, and a horse for one hundred and fifty; and the same from all the Chiefs of the Hittites, and the Chiefs of Edom; they were brought by their means.

(1015 B.C.) Solomon prepares to Build the Temple.

2 Solomon also commanded to build the House of the EVER-LIVING, and a Palace for His Empire. Consequently Solomon enrolled seventy thousand men as labourers, and eighty thousand men, as woodsmen in the hills, with three thousand six hundred as foremen over them.

Solomon proposes to hire Tzurian Workmen of Huram to help in Building the Temple.

2 Solomon also sent to Huram King of Tzur to say:—

"As you assisted my father David, in sending Cedars to him, when building himself a House to reside in; do with me in building a Temple to the Name of my EVER-LIVING GOD,
3 as a Sanctuary for him, and to burn to him sweet-spiced incense, with a continuous ritual; and for the Morning and Evening Sacrifice; and for the Sabbaths; and Months and for the Festivals of our EVER-LIVING GOD. For this to be for ever in Israel.
4 "And the Temple that I shall
5 build will be large; for our GOD is greater than all Gods. Yet who has ability to build Him a House? for the Heavens, and the Heavens of the Heavens are not enough for Him! So who am I who would build Him a House? except to worship before Him?
6 "Therefore now send me skilful men able to work in Gold, and Silver, and Brass, and Iron; and in purple, and crimson and blue; and skilled in the carving of engravings, to work along with the mechanics who are with me in Judea and Jerusalem, whom my father David provided.
7 "Send me also Cedar, fir, and Algum timber from Lebanon, for I know that your subjects understand how to cut Timber in Lebanon, and
8 my subjects shall help yours. And prepare me plenty of timber, for the Temple I am about to build will be large and wonderful.

"In return I will pay for the wood- 9
cutters who fell the timber, who are your subjects, twenty thousand Kors of ground wheat, and twenty thousand Kors of barley, with twenty thousand baths of wine, and twenty thousand baths of oil."[1]

The King of Tzur's Reply.

Huram, King of Tzur replied by 10
letter, and sent it to Solomon.

"Because the EVER-LIVING loves His people He has made you King over them."

And Huram continued, "I bless 11
the EVER-LIVING GOD of Israel, who made the Heavens and the Earth, because He has given a wise son to King David, educated in intellect and understanding, who will build a Temple for the EVER-LIVING, and a House for His Empire.

"I have therefore sent a man of 12
genius, who was educated in construction by Huram my father. He 13
is the son of a woman, from the Tribe of Dan, but his father was a native of Tzur. He understands to work in Gold, Silver, Brass, Iron, Stone and Timber;—in purple, in blue, in flax, and crimson; and to carve engravings, and to contrive all kinds of enginery that may be required along with your mechanics, and the mechanics of your father David. So now 14
let my Master send to his Vassal the wheat, barley, oil, and wine that he says, then we will cut the timber in 15
Lebanon for all your requirements, and bring it to you in floats by sea to Jaffa, and you can take it up from there to Jerusalem."

Solomon Conscripts Labourers.

Solomon consequently collected all the foreigners who were in the land of Israel, according to the census which his father David conscribed, and found them to be a hundred and fifty-three thousand six hundred.

He made seventy thousand of them labourers, and eighty thousand woodcutters in the hills, with three

[1] NOTE.—Ch. 2, v. 9. Equivalent to 160,000 bushels of wheat, 160,000 bushels of ground barley, 150,000 gallons of wine, and 150,000 gallons of oil. See Dr. Angus's "Bible Hand-Book."

thousand six hundred overseers of the works of those people.

(1012 B.C.) Date of Beginning the Temple.

3 Thus Solomon began to build the House of the EVER-LIVING in Jerusalem, on the Hill of the APPEARANCE, of what appeared to his father David, which place was that of the granary of Arnon the Jebusi, which David
2 bought. He began to build it in the second month of the fourth year of his Empire.
3 And this was the foundation made by Solomon for the building of the House of GOD.—The length in cubit measure was sixty cubits on the floor line, and the breadth twenty.
4 And the Porch which was opposite the front at the entrance of the Square Court of the House, was twenty cubits square, and its height was one hundred and twenty, and the outside was plated with pure Gold.
5 And he also lined the Great Temple with cypress wood, and plated it with fine Gold, and depicted on it Palm-trees and Creepers.
6 He also adorned the house with handsome costly stones to beautify it, and the Gold was Parvim Gold.
7 Beside which he plated the Temple, the approaches of the thresholds, and the walls, and doors with gold, and carved Kerubim on the walls.
8 He also made the Temple of the Holy of Holies. Its length was that of the breadth of the Temple,—twenty cubits and it was plated with
9 six hundred talents of fine gold, with fifty shekels weight of gold for the nails. He also plated the steps with gold.
10 He also had two Kerubim made by sculptors in the Temple of the Holy of Holies, and covered them with gold.
11 The wings of the Kerubim extended for twenty cubits;—one wing for five cubits from the side of the wall of the House, and the other wing five cubits from the tip of the wing of the
12 first Kerub; and the wing of the first Kerub of five cubits long, touched the other wall of the House; and the wing of the second Kerub of five cubits, touched the wing of the first
13 Kerub. The wings of these Kerubim spread twenty cubits, and they stood on their feet, but their faces were from the Temple.
14 He also made the veils of blue, and purple, and crimson, and linen and depicted Kerubim upon them.
15 He also made two Columns before the Temple of thirty-five cubits high, with crowns on the top of them of five cubits.
16 Then he made wreathing chains, and fixed them on the top of the columns, and prepared a hundred pomegranates which were attached to the chains.
17 He afterwards raised the Columns in front of the Temple one on the right and the other on the left, and called the name of the Right-hand one Firmness (Jakin), and of the other Activity (Boz).
4 He also made an Altar of Brass, twenty cubits long and twenty cubits broad, and ten cubits high.[1]
2 He also made the Sea by a casting, of ten cubits from lip to lip, circular in form, and five cubits high, and a
3 line of thirty cubits encircled it, with the likeness of bosses under it, circling all round. There were ten in a cubit all round the Sea. The bosses were in two rows, cast when it was
4 cast. It stood upon twelve bullocks; Three facing the North; and Three facing the West; and Three facing the South; and Three facing the East: and the Sea was upon them, and all their buttocks were inwards. It was a palm thick, and
5 its lip was worked like the lip of a cup, as a lily flower. Its capacity was three thousand Baths complete.
6 He also made ten lavers, and placed five on the right, and five on the left, in which to wash what was prepared for the Sacrifices, by dipping them.—But the Priests washed in the Sea itself.
7 He made also the Golden Lamps, as they were Decreed, and placed them in the Temple; five on the right, and five on the left.
8 He also made ten tables and placed them in the Temple, five on the right, and five on the left. And made a hundred basons of gold.
9 He also constructed the Priests' Court; and the Great Enclosure; and

[1] NOTE.—Ch. 4, v. 1. There must be some error of an old transcriber here, for the dimensions are impossible. In Exodus, Ch. 27, v. 1, it was ordered to be five cubits only. It should probably read *two cubits* high.—F. F.

the doors to the Enclosure; and plated the doors with bronze.
10 Then he placed the Sea at the right corner, towards the South-east.
11 Huram also made the boilers, and shovels, and basons. Thus Huram completed the whole of the work which he had to do for King Solomon, at the House of GOD.
12 The two Columns; and the Vases, and the Diadems on the top of the two Columns; and the the two net-works covering the two vases of the Diadems which were on the top of the Columns.
13 And the four hundred pomegranates, interwoven row by row separately to cover the two Vases which were on the heads of the Columns;
14 And the bases, and the lavers upon the bases;
15 The Single Sea, and the twelve bullocks under it;
16 With the boilers, and the shovels, and flesh-hooks; Huram, along with his father, made all these appliances of bright brass for the House of the EVER-LIVING, for King Solomon.
17 And he modelled them for the King in the stiff clay district of the Jordan, in the ground between Sukoth, and Zeredah.
18 And Solomon made all these things in very great quantities, for he did not weigh out his brass.
19 Solomon also made all the furniture of the House of the EVER-LIVING, and the Golden Altar, and the Tables, upon which the Show-bread was;
20 with the Lamps to be burnt as
21 Decreed before the Pulpit of pure Gold. With the cups, and lamps, and tongs, of gold, it was perfect
22 Gold; and the snuffers, and basons, and spoons, and fire-pans of pure Gold; and the doors of the House, with their Eaves at the inner doors of the Holy of Holies;—and the doors of the structure of the Temple of Gold.

(1005 B.C.) Dedication of the Temple.

5 When all the work of Solomon at the House of the EVER-LIVING was finished, Solomon brought in the Consecrations of his father David, both the Silver and Gold, and all the furniture he gave to the Treasury of
2 the House of GOD. And Solomon convoked for this purpose, the Magistrates of Israel, and all the Chiefs of the Tribes, and the Ancestral Princes of the Children of Israel, to Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David,—which is Zion. The King 3
also invited every person in Israel to the Festival that occurs in the seventh month.—All the Magistracy 4
of Israel consequently came,—but the Levites carried the Ark. The 5
Levites also brought up the Tent of Assembly, and all the sacred furniture that was in the Tent, the Levitical Priests carrying them.

Then King Solomon, and all the 6
Representatives of Israel, who were assembled with him before the Ark, sacrificed sheep, and oxen without number, and not estimated for quantity.

The Priests then brought the Ark 7
of the Covenant of the EVER-LIVING, to its place at the Pulpit of the House, to the Holy of Holies, under the Canopy of the Kerubim;—for the 8
Kerubim spread their wings over the place for the Ark, so that Kerubim covered the Ark, and its Staves, from above. But the Staves projected, 9
and the ends of the Staves were seen from the Ark, at the front of the Pulpit,—but not seen beyond;—(and they were there permanently;)—there 10
was nothing in the Ark except the two slabs which Moses deposited at Horeb, when the EVER-LIVING made a Covenant with the People of Israel on bringing them out from the Mitzeraim.

When this was done, and all the 11
Priests came out from the Sanctuary, —for all the Priests had been brought to the Sanctuary,—they were not separated,—and the singing Levites, —and Asaph, and Heyman, and Jeduthun, and their sons, and companions, clothed in linen, with 12
Cymbals, and lutes, and harps, stood by the Altar, with a hundred and twenty Priests sounding their trumpets,—with the trumpeters and singers 13
in unison,—proclaimed with one voice, praise and thanks to the EVER-LIVING. And when the sound of the trumpets, and Cymbals, and all the instruments of song arose, with the,—

"Praise the LORD for His Goodness,
For His mercy endures for ever,"

the House was filled by a Cloud, the House of the EVER-LIVING. so that

the Priests were not able to stand to serve, on account of the Cloud, for the glory of the EVER-LIVING filled the House of GOD.

Solomon's Dedication Address.

6 Then Solomon exclaimed;—
"The LORD declared He would dwell in the Gloom!
2 Yet I have built a Residence for You! and constructed a Rest for You for Ages!"
3 The King then turned his face and blessed all the Assembly of Israel, while all the Assembly of Israel stood up;
4 And he said:—
"Thank the EVER-LIVING GOD of Israel Who promised with His mouth to my father David, and has accomplished it by His own hands, saying:—
5 "'From the day when I brought My people from the land of the Mitzeraim, I have not chosen a City from any of the Tribes of Israel where a House should be built to My NAME; nor have I chosen a person to be Prince over My People
6 Israel, but now I am choosing for My NAME to be in Jerusalem; and am choosing in David a Superintendent over My People of Israel!'
7 "Then it came into the heart of my father David to build a House to the NAME of the EVER-LIVING GOD of
8 Israel. But the EVER-LIVING said to David my father, 'Regarding what is in your heart about building a House to My NAME, you have done
9 well that it was in your heart. However you shall not build Me a House, but a son of yours, who comes from your loins, shall build a House to My NAME!'
10 "The EVER-LIVING has now accomplished the promise that He promised; for I am raised after David, and sit upon the Throne of Israel, as the EVER-LIVING promised, and I have built this House to the NAME of the EVER-LIVING GOD of Israel!
11 "I have also placed the Ark there, in which is the Covenant of the EVER-LIVING, that He made with the Children of Israel."

Solomon Blesses the Assembly.

12 Then he stood up before the Altar of the EVER-LIVING, opposite all the Parliament of Israel, and spread out
13 his hands. For Solomon had made a Platform of bronze, and fixed it in the centre of the enclosure,—It was five cubits long, and five cubits broad, and three cubits high,—and he stood upon it and blessed with his blessing before all the Parliament of Israel, and spread out his hands towards the Heavens, and said;—
14 "EVER-LIVING GOD of Israel! There is none like You! GOD in the Heavens and on the Earth. You keep the Covenant, and have Mercy for Your servants who walk before
15 You with a whole heart.—You who have kept to Your servant, my father David, what You promised to him,—which You promised with Your mouth, and have accomplished by Your hands,—on this day! So now EVER-
16 LIVING GOD of Israel, keep to Your servant, my father David, what You also promised to him, when saying:—'A man shall not be wanting to you, in My Presence, to sit on the throne of Israel;—if only your children guard their conduct to walk in My Laws, as you have walked before Me.' Therefore EVER-LIVING GOD
17 of Israel, let Your promise, that You promised to my father David be verified.
18 "But will GOD truly dwell with Mankind upon earth? Look! The Heavens, and the Heaven of the Heavens cannot contain You! Then how can this House that I have
19 built? Yet turn to the prayer of Your servant, and to his entreaty, EVER-LIVING GOD, and listen to the cry, and the prayer which Your
20 servant prays before You! Let Your eyes be open to this House day and night; to the place where You have said You would place YOUR NAME, and hear the prayer which Your servant prays about this place; and
21 listen to the entreaty of Your servant, and of Your People of Israel, which they pray at this place; and let Yourself hear from Your dwelling-place, from the Heavens,—and when You hear, forgive!
22 "If a person sins against his neighbour, and a Curse is laid upon him to swear about it, and the Curse is brought before Your Altar, in this
23 House; — Then hear from the Heavens, and act, and decide about Your servants, and return on the head of the wicked the results of his course, and to the righteous, the

results of his righteousness, when he has done right.

24 "And if Your People of Israel are routed before their enemies, because they have sinned against You; when they turn, and appeal to Your Name, and pray and entreat before You in
25 this House; then hear from the Heavens, and forgive the sins of Your People of Israel, and restore them to the Country which You gave to them and their ancestors.
26 "When the skies are restrained, and rain comes not, because they sin against You; when they pray from this place, and appeal to Your Name, and turn from their sins, because You
27 punish them; then hear from the Heavens, and forgive the sins of Your servants, and of Your People of Israel, and teach them the better way in which they should walk, and give rain upon Your Country, which You entrusted to Your People to possess.
28 "When famine comes to the Land; when plague comes; blasting; or mildew; if locust or caterpillar should come; if its enemies besiege it in the gates of the country; or any
29 contagion, or any disease; any infliction, any distress, such as comes to all Mankind, and to Your People of Israel, which all men know in themselves; when in their sorrow they spread their hands to this House;
30 then hear from the Heavens, the place of Your rest, and forgive, and grant to the person whose heart You know, what is right for his conduct, —for You alone know the hearts of
31 the sons of Adam,—so that they may reverence You, and walk in Your ways, all the days of their lives on the face of the Land which You gave to our fathers.
32 "And also the foreigners, who are not sprung from Your People of Israel, who came from distant countries, for the sake of Your GREAT NAME, and Your strong hand, and Your directing arm:—when they come and pray at
33 this House,—then listen from the Heavens from the Abode of Your Rest, and do all that is asked of You by those foreigners, so that all the Peoples of the Earth may know Your Name, and reverence You, like Your People of Israel, and may learn that Your NAME has been invoked upon this House that I have built.
34 "When Your People go out to war with their enemies, on a path that You send them, and pray to You towards this City that You have built for it, and the House which I have built to Your NAME; listen from 3
the Heavens to their prayer and entreaty, and do them justice, when 3
they sin against You,—for there is no man who does not sin,—and You are angry with them, and abandon them before their enemies, and their captors remove them to a distant land, or a near one; when they turn their 3
hearts in the land where they have been carried, and say, 'We have sinned, and been wilful, and wicked.' And they turn to You with all their 2
heart, and with all their soul, in the land of captivity where they are captive, and pray towards the country which was given to their fathers, and the City that You have chosen, and the House which I have built to Your NAME;—then listen from the 3
Heavens, from the abode of Your rest, to their prayers and entreaties, and do justice, and forgive Your People who have sinned against You.
"Now, My GOD, let Your eyes be 4
open, and Your ears listening to the prayers in this place.
"So now, EVER-LIVING GOD, 4
establish Your consolation,—Yourself,—with the Ark of Your strength. Let Your Priests, EVER-LIVING GOD, be clothed in Salvation, and Your Saints rejoice in Beneficence! EVER-LIVING GOD! turn not Your face from Your Consecrated; remember the good deeds of Your Servant David!"

(1005 B.C.) The Divine Manifestation at the Consecration of the Temple.

When Solomon had finished pray- 7
ing, the fire rushed down from the Heavens, and consumed the Burnt-offering, and Sacrifices; and the Glory of the EVER-LIVING filled the House, so that the Priests were not 2
able to enter the House of the EVER-LIVING, for the Glory of the LORD filled the House of the EVER-LIVING; and all the Children of Israel saw the 3
down-rushing fire and the Glory of the EVER-LIVING on the House, and they knelt face to the earth, on the pavement, and worshipped, and gave,

"Thanks to the EVER-LIVING, for
He is good;
For His Mercy endures for ever!"

The National Dedicatory Sacrifice.

4 The King and the Representatives of the People, afterwards made a Sacrifice before the EVER-LIVING.

5 But King Solomon sacrificed a Sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep. Thus the King and all the People dedicated the House

6 of GOD, while the Priests stood in their official robes, and the Levites, with the instruments of music, which King David had made for the EVER-LIVING, "To praise the LORD. For His Mercy endures for ever!" as when David praised by their Ministry. And the Priests were near them with trumpets, and the Representatives of Israel stood up.

Solomon Consecrates the Temple Court.

7 Solomon afterwards Consecrated the Middle Court, which is before the House of the EVER-LIVING, for there he offered Burnt-offerings, and the fats of the Thank-offerings, because the brazen Altar that Solomon had made was not able to receive the Burnt-offerings, and the Food-offerings and the fats.

The National Festival.

8 Solomon also made a Festival at that time for seven days,—and all Israel with him,—a very great Assembly,—from the Pass of Hamath, to the Canal of Mitzer.

9 But in the eighth day they made a concluding Feast,—for they had made the Dedication of the Altar for seven days; and the Festival for seven days.

10 So on the twenty-third day of the Seventh Month, he dismissed the People to their Homes, glad and pleased at heart, at the prosperity that the EVER-LIVING had provided for David and Solomon, and for His People of Israel.

11 Thus Solomon completed the House of the EVER-LIVING, and the Palace of the King, with all that came to the mind of Solomon to do to the House of the EVER-LIVING, and to his own Palace, he effected it.

Solomon sees a Divine Vision.

12 Then the LORD appeared to Solomon at night, and said to him,—

"I have heard your prayers, and I have chosen this place for Myself as a place of Sacrifice.

13 "If I close the skies so that rain comes not; or if I order the locusts to devour the country; or if I send a

14 Plague upon My People; when My People, upon whom My NAME is invoked, kneel and pray, and seek My Presence, and turn from their wicked courses, then I will listen, and forgive their sins, and will restore

15 health to their land. Mine eyes will always be open, and My ears attentive to the prayers from this place,—

16 because I have chosen, and have consecrated this House for My NAME to be there for ever, and My heart there for all times.

17 "And yourself, if you walk before Me, as your father David walked, and do all that I have commanded you, and observe My Institutions, and Decrees;

18 —Then I will cause the Throne of your Empire to be established, as I undertook to your father David, when I said, 'A man shall not be wanting to you to govern Israel.'

19 "But if you turn from them, and abandon them, and serve seducing

20 Gods, and worship them, I will as a result be pulling you up out of the ground where I planted you, and from this House, that I have consecrated to MY NAME;—I will fling you from My Presence, and make a proverb and bye-word to all the

21 Nations! So that all who pass by it will be astonished at this House which was so high, and ask, 'Why has the EVER-LIVING done this to this land,

22 and to this Temple?' They will answer, 'Because they abandoned the EVER-LIVING GOD of their fathers, who brought them out of the country of the Mitzeraim, and have attached themselves to Seducing Gods, and worshipped them; therefore all this suffering has come upon them!'"

(992 B.C.) Solomon's Army conquers Hamuth in the Delta.

8 It occurred at the end of the twenty years in which Solomon built the Temple of the EVER-LIVING, and his

2 own Palace and the towns that Huram had sold to Solomon, where Solomon built and settled the Children of

3 Israel, that Solomon advanced against Hamuth in the Zobah[1] and captured it.

[1] NOTE.—Ch. 8, v. 3. That is the Delta of the Euphrates and Tigris on the Persian Gulf, "Zobah" in Hebrew meaning "Marshy" or "Fenlands."—F. F.

4 He also built Thadmor-in-the-Desert,[1] and several Colonial Cities
5 that he built about Hamuth. He built as well Beth-horon-the-Lower;
—all fortified Cities with walls, gates, and bars.
6 And Balath, and all the Colonia Cities that Solomon possessed, and all the Barracks, for Chariots and Cavalry, with all that Solomon devised to build for his amusement in Jerusalem, and in Lebanon, and in the whole of the country he governed.

(1015 B.C.) Solomon Conscribes the Aborigines.

7 Solomon raised a conscription, which lasts to this day, from all the mass of the population who were not descended from Israel, the Hitites, the Amorites, the Perizites, the
8 Hivites, the Jebusites, the descendants of those who remained in the country, whom the Children of Israel had not destroyed.
9 Solomon, however, did not make slaves of the Children of Israel for his works, but they were soldiers, and officers, and Commanders of his charioteers, and horsemen.
10 King Solomon's General Officers were two hundred and fifty, who commanded the forces.

Solomon removes his Wife, Pharoh's Daughter, from Zion.

11 Solomon, however, took the daughter of Pharoh from the City of David, to a house he had built for her; for he said, "My wife shall not reside in the Palace of David, King of Israel, for that, where the Ark of the EVER-LIVING was brought, is sacred."
12 Solomon was accustomed to offer Burnt-offerings to the EVER-LIVING on an Altar to the LORD, which he
13 had built before the Porch, regularly, day by day, with the Burnt-offerings as commanded by Moses; and on the Sabbaths, and Holy-days, and at the Assemblies three times in the year; at the Feast of the Unfermented Bread, and at the Feast of Weeks,
14 and the Feast of Tabernacles. And, as his father David had Decreed, he set up the Courses for the Services of the Priests, and the Levites and their Officers, to give praise and sing in association with the Priests regularly day by day; with the Door-keepers in courses from Gate to Gate, as David the MAN of GOD had commanded. He did not depart from 15
the arrangements of that King about the Priests and Levites in anything, or about the Treasuries.
Thus all the works of Solomon 16
were finished about the Temple of the EVER-LIVING, from the day of its foundation to the entire completion of the House of the LORD.

Solomon Trades with Ophir.

Solomon also went to Azion-gabar, 17
and Ailoth, on the shore of the Sea of the Land of Edom; and Huram 18
united with him by supplying the crews with his Officers, ships, and sailors, who understood the Sea, who proceeded with the sailors of Solomon to Aufer, and brought from there four hundred and fifty talents of Gold[1] and delivered them to Solomon.

(992 B.C.) The Queen of Sheba hears of Solomon from the Sea Captains.

So the Queen of Sheba heard of 9
the fame of Solomon, and came to Jerusalem, to test him by problems, with a very great retinue, and Camels loaded with spices, and a quantity of Gold, and precious stones, which she brought to Solomon, and spoke with him about all she had in her mind; and Solomon informed her about all 2
her enquiries, and she stated no difficulty, that Solomon could not explain to her. But when the Queen 3
of Sheba perceived the wisdom of Solomon; and the Palaces he had built; and the provision of his table; 4
and the discipline of his servants; and the appointments of his Ministers, and their Uniforms; his Cup-bearers, and their dresses; and the stairs by which he went up to the House of the EVER-LIVING, there was no more spirit in her, and she exclaimed to 5
the King:—
"It was a true report that I heard 6
in my country, about your achievements and wisdom! But I did not

[1] NOTE.—Ch. 8, v. 4. Called by the Greeks "Palmyra," that is "Palmtown," a simple translation of the Hebrew name.—F. F.

[1] NOTE.—Ch. 8, v. 18. About four hundred and fifty (450) cwt. English Weights, at each voyage.—F. F.

trust to their words, until I came, and
7 my eyes saw it! And indeed they did not tell me half the extent of your acquirements! You surpass reports that I heard!

"These Princes and your Ministers are happy who always stand before
8 you and hear your wisdom. Let your EVER-LIVING GOD be thanked, Who has been pleased to place you on His Throne, to govern for your EVER-LIVING GOD. Your GOD must have loved Israel, and would fix it to Himself for ever, when He made you King over it, to execute Justice and Right!"

The Queen of Sheba's Presents to Solomon.

9 Then she gave the King a hundred and twenty talents of Gold, and a quantity of spices, and precious stones. — There were never such spices as those which the Queen of Sheba gave to King Solomon!

10 The servants of Huram also, and the servants of Solomon, who brought Gold from Aufer, brought Algum wood, and precious stones.

11 From the Algum[1] wood the King made brackets in the Temple of the EVER-LIVING, and the King's Palace, and Harps, and Lutes for the singers, for nothing of that kind had been seen before in the land of Judah.

Solomon gives Presents to the Queen of Sheba.

12 But King Solomon gave to the Queen of Sheba all she desired, whatever she asked, except what she had brought to the King. Then she departed, and she and her attendants returned to her own country.

Solomon's Wealth.

13 The weight of Gold that came to Solomon each year was six hundred
14 and sixty-six talents of Gold; beside what the Merchants, and Commercial duties brought in, and the Gold and Silver that the Kings of Arabia, and the Governors of Provinces contri-
15 buted to Solomon. King Solomon, consequently, made three hundred targets of wrought Gold. Six hundred of wrought Gold went to one target.
16 And three hundred shields of wrought Gold. Three hundred of Gold went to one shield, and he put them in the Palace of Lebanon.

17 The King also made a great Throne of Ivory, and plated it with pure
18 Gold; and six steps to the Throne, with a foot-stool of Gold fastened to the throne, and arms on each side at the seat, with two lions standing at
19 the side of the arms. Twelve lions also stood, there on the six steps, one on each side. None such were ever made in any Kingdoms.

20 And all King Solomon's drinking cups were of Gold, and all the furniture of the Forest-Palace of Lebanon were of fine Gold. Silver and brass were thought nothing of in the days of
21 Solomon!—for the ships of the King went to Tharshish, at the same time as the servants of Huram, for a three years' voyage. These ships brought from Tharshish cargoes of Gold, and Silver, ivory, apes, and peacocks.

22 Thus Solomon was greater than all the kings of the earth, in wealth, and
23 science. And all the kings of the land sought the presence of Solomon to hear the sciences, that GOD had
24 placed in his mind, and each brought as his tribute, articles of silver, and articles of gold, or fabrics, or armour, or spices, with horses and mules,
25 every year, yearly. For Solomon had four thousand stables for horses and Chariots, and twelve thousand Cavalry, whom he lodged in the Chariot Barracks, or with the King
26 in Jerusalem. And he was Emperor over all the kings from the River,[1] to the country of the Philishtim, and as far as the border of the Mitzeraim.
27 This king made silver in Jerusalem like stones, and he planted Cedars like sycamores on the plain for num-
28 ber; and they brought horses to Solomon from Mitzeraim and from all other countries.

(975 B.C.) Solomon Dies.

29 The rest of the acts of Solomon, the first and the last, are they not written in the history of Nathan the Reciter? and in the Recitals of Akhiah the Shilonite? and in the

[1] NOTE.—Ch. 9, v. 11. "Algum-wood," preferably "Almug" = Sandal-wood. See Prof. Lees' Hebrew Lexicon on the word. In Arabic this perfumed wood is named ﺻﻨﺪﻝ, "Kalmag."—F. F.

[1] NOTE —Ch. 9, v. 26. The Euphrates.—F. F.

Visions of Jadi the Seer, against Jerabam,-ben-Nebat?

30 Solomon, however, reigned in Jerusalem over all Israel for forty years.

31 Then Solomon slept with his fathers, and they buried him in the City of David his father, and Rebaboam his son succeeded him.

(975 B.C.) Rehaboam's Folly.

10 Then Rehaboam went to Shekem: —for the Parliament of Israel had come to Shekem to make him King;

2 and it occurred that Jerabam,-ben-

3 Nebat heard of it. He was in Mitzeraim, where he had fled from King Solomon, and Jerabam resided amongst the Mitzeraim. But they sent and invited him,—and Jerabam came to the Parliament of Israel, and they addressed Rehaboam and said;

4 "Your father was hard upon us,—so will you lighten the slavery of your father's oppression? and lift up the load which he placed on us?—Then we will serve you!"

5 When he replied to them; "Wait for three days,—and return to me."

So the Parliament went away.

6 Then King Rehaboam consulted the Old Men, who had stood before his father Solomon, while he was alive, and asked, "What do you advise me to return as an answer to these people?"

7 And they said to him; "If you make yourself pleasant to these people, and please them, and speak good words to them, they will then be your subjects for all time."

8 But he rejected the advice of the Old Men, which they had advised him, and asked advice of the lads who had grown up with him, and stood in his

9 presence, and said to them:—

"What do you advise that I should return as answer to these people? who ask me, saying, 'Ease off what your father put on us!'"

10 So the lads who had grown up with him, said; "Reply thus to the people who addressed you saying, 'Your father loaded upon us,—but you lighten off from us!' Say this to them,—'My little finger is thicker

11 than my father's loins!—So as my father loaded you with a heavy yoke, I will add to your yoke;—My father scourged you with whips,—but I with scorpions!'"

12 Jerabam and all the Parliament with him returned to Rehaboam on the third day, as the King had said to them, "Come to me on the third day," when the King answered them 13 harshly; for King Rehaboam forsook the advice of the Old Men, and an- 14 swered them in accordance upon the advice of the lads, and said;—

"My father was heavy upon you, but I will add myself to him! My father chastised you with whips,—but I with scorpions!" Thus the King 15 did not listen to the people.

But it came round from GOD, so that he might confirm the Message of the LORD, which was delivered by means of Akhihu, the Shilonite to Jerabam,-ben-Nebat.

When the Parliament of Israel saw 16 that the King would not listen to them, then the people replied to the King and exclaimed; "What advantage have we in David?—There is no benefit in the son of Jessai! Every one to your Tents, Israel! Now look to your own House David!"

Rehaboam provokes a Revolt by his Folly.

And the Army of Israel went to their 17 Tents. (But Rehaboam reigned over the Children of Israel who resided in the Cities of Judah.) King Rehaboam, 18 however, sent to them Hadoram who was Superintendent of the Conscription; but the Children of Israel overwhelmed him with stones, and killed him, so King Rehaboam got in a hurry into his carriage and fled to Jerusalem.—Thus Israel rebelled from 19 the House of David to this day.

Rehaboam tries to Subdue the Revolt.

When Rehaboam arrived at Jeru- 11 salem, he summoned from the Houses of Judah and Benjamin a hundred and eighty thousand soldiers, trained for War, to fight with Israel, and to recover the Kingship to Rehaboam, but a Message from the LORD came 2 to Shemaihu, a MAN of GOD, to say; "Speak to Rehaboam,-ben-Solomon, 3 King of Judah, and to all Israel in Judah, and Benjamin, and say; 'Thus says the EVER-LIVING,— 4 You shall not advance against, nor fight with your brothers!—Return every man to your houses, for this event has come from Me.'" So they listened to the commands of the

EVER-LIVING, and refused to march
5 against Jerabam. Consequently Rehaboam returned to Jerusalem; but he built Fortified Cities in Judah.

(974 B.C.)

6 He also built Bethlehem, and Aitam,
7 and Thiqua; And Beth-tzur, and Shoko, and
8 Adlam; And Gath, and Marshah, and Zif;
9 And Adorim, and Lakish; and
10 Azkah; Tzarah, and Ailon; and Hebron,
11 which are fortified Cities in Judah and Benjamin, of which he strengthened the defences, and appointed Commanders over them, with stores of
12 food, and oil and wine, and shields and arms, and made them very strong. So Judah and Benjamin remained his.

The Priests in Israel Collect to Rehaboam.

13 The Priests and Levites, who were in Israel collected to him from all
14 quarters; for the Levites abandoned their pasture-lands, and possessions, and emigrated to Judah, and Jerusalem, because Jerabam expelled them, and their sons from the Priest-
15 hood of the EVER-LIVING, and appointed Priests for himself at the Mounds, for the Satyrs, and Calves
16 that he made. Those also who gave their hearts to seek the EVER-LIVING GOD of Israel followed them, and came to Jerusalem to sacrifice to the GOD
17 of their fathers. Thus they strengthened the Kingdom of Judah, and invigorated Rehaboam, the son of Solomon, for three years,—and he followed the path of David and Solomon for three years.
18 Rehaboam took as his wife, Makhalath, - ben - Jerimoth, - ben - David; and Abikhil, the daughter Aliab,-
19 ben-Jessai, and she bore sons to him, Jaush, and Sheberiah, and Zahm.
20 And after her he married Makah, the daughter of Aurial of Gibaah,[1] and she bore him Abiah, Athi, and
21 Ziza, and Shelomith. And Rehaboam loved Makah, the daughter of Aurial[1] more than all his wives, and secondary wives, although he married eighteen wives, and sixty secondary-wives, and begot twenty-eight sons, and sixty daughters.
22 So Rehaboam appointed Abiah the son of Makah as the Chief, to rule amongst his brothers, and to make him
23 King. Consequently he acted prudently, and distributed all his sons over the country of Judah and Benjamin, in various fortified Cities, and gave them liberal allowances, and selected a number of wives for them.

(972 B.C.) Shishak of Egypt invades Judah.

12 But when Rehaboam was fixed in the Kingship, and had strengthened himself, he abandoned the Laws of the EVER-LIVING, and all Israel
2 followed him. Then in the fifth year of Rehaboam's reign, Shishak, the King of the Mitzeraim, came up against
3 Jerusalem, because they had risen against the EVER-LIVING, with twelve hundred Chariots, and sixty thousand Cavalry, and an innumerable army with him, from the Mitzeraim, Lubim,
4 Sukiim, and Kushim, and they captured the Fortified Cities in Judah, and arrived at Jerusalem. Then
5 Shemiah the Reciter came to Rehaboam and the Princes of Judah, who had collected at Jerusalem in flight from Shishak, and said to them;—

"Thus says the EVER-LIVING, 'You abandoned Me, so I have abandoned you to the hand of Shishak.'"

6 The Princes of Israel, and the King then humbled themselves, and replied, "The EVER-LIVING is right."

7 So when the LORD saw that they were penitent, a Message from the EVER-LIVING came to Shemiah, to say, "They have repented; I will not desolate them; but will give them in a little while an escape; and My anger
8 shall not be passed on Jerusalem by the hand of Shishak; but they shall be his subjects and learn the difference of subjection to Me, and subjection to the Kings of the countries."

9 But Shishak the King of the Mitzeraim advanced against Jerusalem, and took the treasures of the House

[1] NOTE.—Ch. 11, v. 20. By the error of some old transcriber the current Hebrew text has "Makah," the daughter of Absalom, which is impossible, owing to the length of time that elapsed between the period of Absalom —upwards of half a century—and the date of Rehaboam's marriage. The name and parentage are given correctly in Ch. 13, v. 2, as I give them above in my version.—F. F.

of the EVER-LIVING, and all the treasures of the King's Palace, and seized the Golden Shields that Solomon had made.

10 King Rehaboam consequently made Shields of brass instead of them, and entrusted them to the care of the
11 General of the Infantry who kept guard before the Royal Palace, and when the King went to the House of the EVER-LIVING the Infantry came and carried them, then returned them to the Infantry store.

12 But when they were humiliated the anger of the LORD turned from them, and they were not completely desolated; and comforting messages also
13 came to Judah, so King Rehaboam settled himself in Jerusalem, and reigned.

Rehaboam was forty-one years old at his Coronation, and he reigned seventeen years in Jerusalem, the City that the EVER-LIVING had chosen from all the Tribes of Israel to fix His NAME there. His mother's
14 name was Namah the Amonith. But he did wrong, for he did not fix his
15 heart to seek the EVER-LIVING. However, the doings of Rehaboam, the first and the last, are they not recorded in the Histories of Shemiah the Reciter, and also the Prophet, with his Genealogy, and the Wars of Rehaboam, and Jerabam all the time?

16 At last Rehaboam slept with his fathers, and was buried in the City of David, and Abiah his son reigned in his stead.

(958 B.C.) Abiah begins to Reign.

13 In the eighteenth year of King Jerabam, Abiah began to reign over
2 Judah. He was King for three years in Jerusalem, and the name of his mother was Makah, the daughter of Aurial of Gibaah. When war began
3 between Abiah and Jerabam, Abiah arranged the battle with a force of disciplined soldiers of four hundred thousand men, and Jerabam arrayed against him for battle with a force of eight hundred thousand men,
4 trained troops. And Abiah occupied the top of the Zimarim hills, which are in Mount Ephraim, and proclaimed:—

"Listen Jerabam, and the army of Israel;—

5 "Is it not known to you that the EVER-LIVING GOD of Israel gave the Kingship over Israel to David for ever?—To him, and to his sons, by a Covenant of Salt? But Jerabam,- 6
ben-Nebat, an Officer of Solomon,-
ben-David rebelled against his Master,
and idle fellows, men of Belial, col- 7
lected to him, and encouraged him against Rehaboam, - ben - Solomon, when Rehaboam was young and light-hearted, and could not resist them.
So now you think to resist the King- 8
ship of the LORD, in the hand of the sons of David, because you are a great mob, and the Golden Calves that Jerabam made for your Gods are with you!

"Have you not expelled the Priests 9
of the EVER-LIVING, the Beni Aaron, and the Levites, and made yourselves Priests like the peoples of the countries, so that every one who goes to fill his hands with a bullock and seven rams, can become a Priest to the Not-gods?

"But for us,—the EVER-LIVING is 10
our GOD, and we will not forsake him! And our Priests, who serve the EVER-LIVING, are descendants of Aaron, and the Levites are assistants,
who consume to the EVER-LIVING, 11
morning by morning, Burnt-offerings; and evening by evening; and present perfumes, and arrange bread on the pure table, with the Golden Lamps, and their Reflectors, to burn from dusk to dusk. For we regard the Trusts of the EVER-LIVING, our GOD, —but you have abandoned them.
So look out for GOD is at our head, 12
and His Priests with trumpets to sound an alarm against you.—Sons of Israel, fight not against the EVER-LIVING, the GOD of your fathers, for you will not prosper!"

But Jerabam directed an ambush 13
to go to their rear.—Thus he was at the front of Judah, and the ambuscade at their rear, and when Judah turned, 14
they saw there was a battle for them before and behind; so they cried to the EVER-LIVING, and the Priests sounded with the trumpets; and the 15
men of Judah cheered; and when the men of Judah cheered, GOD defeated Jerabam, and the Israelite forces before Abiah and Judah.

Thus the Children of Israel were 16
routed before Judah, and GOD gave them into their hand; and Abiah and 17
his army defeated them, with a crushing defeat, and five hundred thousand brave men of Israel fell wounded.

18 The Children of Israel were consequently weakened from that time, and the Children of Judah encouraged, because they relied on the EVER-LIVING GOD of their fathers.

(957 B.C.) Abiah Defeats Jerabam.

19 Abiah then followed after Jerabam, and captured from him the Cities of Beth-el, and its villages; and Jeshanah, and its villages; and Afren,
20 and its villages, and Jerabam never recovered his strength in the times of Abiah; for the EVER-LIVING struck
21 and defeated him, but Abiah was strengthened, and married fourteen wives, and begot twenty-two sons, and sixteen daughters.
22 The remainder of the deeds of Abiah, and his proceedings, and his affairs, are recorded in the Commentaries of the Reciter Ado.
23 Then Abiah slept with his fathers, and they buried him in the City of David, and Asa his son reigned instead of him. In his time the Country was at peace for ten years.

(955 B.C.) Asa's Reign.

14 Asa also did what was good and right in the eyes of the EVER-LIVING,
2 and removed the foreign altars, and the Mounds, and broke the Columns,
3 and felled the Groves, and commanded Judah to seek the EVER-LIVING GOD of their fathers, and to practise his
4 Laws and Instructions. He also removed the Mounds from the towns of Judah and the Images of the Sun. So his reign was in peace before him.

Asa Fortifies Judah.

5 He also built fortresses in Judah, for the country was at rest, and he had no war in those years;—for the
6 EVER-LIVING was kind to him, therefore he said to Judah; "Let us be building these Cities, and surround them with walls and forts, doors and bars, whilst the country is quiet, now we have sought our EVER-LIVING GOD, and He has given us rest around." So they built, and prospered.

Asa's large Army.

7 Yet Asa had an army who bore shield and spear, of three hundred thousand men of Judah. And two hundred and eighty thousand from Benjamin, who carried shields, or drew the bow. All these were disciplined soldiers.

Zerakh, King of Kush, assails Asa.

8 Afterwards Zerakh, the Kushite,[1] advanced against them with an Army of a million, and three hundred Chariots, and arrived at Mareshah,
9 and Asa went out to meet him, and prepared to fight in the plain of Zefathah near Mareshah, where Asa cried
10 to his EVER-LIVING GOD, and said:— "LORD! there is no difference with You, when helping, between the weak and the strong! Help us, our EVER-LIVING GOD, for we rely upon You, and in Your Name we come against this host. You are our EVER-LIVING GOD,—let not man prevail against
11 You!" And the EVER-LIVING routed the Kushites before Asa, and before Judah,—so the Kushites fled. But
12 Asa pursued them, with the force that was with him, to Gherar, where he overwhelmed the Kushites, and gave no quarter, for they were broken before the EVER-LIVING, and before His army, and very great plunder was collected.
13 He next assailed all the towns around Gherar,—for a terror from the LORD came upon them,—and sacked all the Cities, for there was much property in them. They also attacked the cattle folds, and captured many sheep, and camels, and afterwards returned to Jerusalem.

(941 B.C.) Azariah's Address to Asa and his Army.

15 Then the Spirit of the LORD came
2 upon Azariah - ben - Audad, and he went out to meet Asa, and said to him; "Listen to me, Asa! and the Army of Judah, and Benjamin! The EVER-LIVING is with you, so you be with Him;—for if you seek Him, He will be found by you;—and if you abandon Him, He will abandon you. For a long time Israel had had
3 no TRUE GOD, or Teaching Priest,
4 and no Law, yet when in its distress it turned to the GOD of Israel, and sought Him, He was found by them,
5 and in those past times there was no safety in going out or in coming in,

[1] NOTE.—Ch. 14, v. 8. "Zerakh, the Kushite." The Kush of the Hebrew Histories was a state extending from the Persian Gulf across Northern Arabia to the Gulf of Akabah in the Red Sea. It was not, as the Greeks imagined, Ethiopia in Central Africa, and as all our modern commentators, following their blunder, make it seem to be.—F. F.

and revolutions came upon all the
6 population of the country. Tribe assailed Tribe, and City. City,—for GOD let them be tormented with every
7 distress; but you, be bold, and do not drop your hands, for your work will be rewarded."

(941 B.C.) Asa attempts a Moral Reformation.

8 And when Asa heard these words, and the Sermon of Audud the Preacher, he was encouraged, and expelled the abominations from all the land of Judah, and Benjamin, and from the towns he had captured in Mount Ephraim, and restored the Altar of the EVER-LIVING that was before the Porch of
9 the LORD, and collected the Representatives of Judah, and Benjamin, and the settlers amongst them, from Ephraim and Manasseh and Simeon, —for many from Israel had deserted to him, when they saw that his EVER-LIVING GOD was with him.
10 These assembled at Jerusalem in the third month of the fifteenth year
11 of the Kingship of Asa, and sacrificed to the EVER-LIVING some of the prizes. They brought seven hundred bullocks, and seven thousand sheep,
12 and came to a Resolution to seek the EVER-LIVING GOD of their forefathers with all their heart, and all their mind;
13 and that all who would not seek the EVER-LIVING GOD of Israel should be put to death, from the least to the
14 greatest, whether man or woman; and swore it to the EVER-LIVING with a loud voice, and with cheering, and
15 with trumpets and horns. And the Representatives of Judah swore gladly, for they swore with complete heart, and sought Him with full delight, and found Him, for the EVER-LIVING gave them rest all round.

Asa deposes his Mother from her Queendom for Idolatry.

16 King Asa also dismissed Makah, his mother, from her station, because she had made a filthy image to LUST. Asa also cut up the foul image, and crushed it, and flung it into the Kedron brook.
17 He did not, however, remove the Mounds from Israel,—yet the heart of Asa was sound all his days, and he brought all the Consecrations of silver and gold of his father, and the Consecrations of himself, into the House of the EVER-LIVING.
18 There was no more war afterwards, until the thirty-fifth year of the Kingship of Asa.

(940 B.C.) Basha of Israel assails Judah.—Asa allies with Ben-hadad.

16 In the thirty-sixth year of the Kingship of Asa, Basha King of Israel came up against Judah, and built Ramah, so as not to allow a passage to Asa King of Judah.
2 Asa consequently took silver and gold out of the Treasures of the House of the EVER-LIVING, and the Royal Palace, and sent to Ben-Hadad, King of Aram, who was Resident in Damask, and said;
3 "There is a Treaty between myself and you, as there was between my father and your father, therefore I have sent silver and gold to you to break the treaty with Basha, King of Israel, that he may retreat from me."

(940 B.C.)

4 And Ben-hadad listened to King Asa, and sent the Generals of his forces against the Cities of Israel, and they assailed Aion, and Dan, and Abel-maim, and all the prosperous Towns of Naphthali; and when Basha heard
5 it he ceased from the building of
6 Ramah, and left his works, and King Asa took the forces of Judah, and carried off the stones and timber, with which Basha was building, from Ramah, and built Gheba and Mitzfah with them.

The Preacher Hanani denounces the Treaty with Ben-hadad.

7 But at that time Hanani, the Preacher, came to Asa King of Judah, and said to him;—
"Because you have trusted yourself to the King of Aram, and have not trusted upon your EVER-LIVING GOD, the Army of the King of Aram will slip from your hand! Were not the
8 Kushim and the Lubim, with their great Army of Chariots and horsemen, very numerous?—But because you relied upon the EVER-LIVING, they were
9 given to your hand. For the eyes of the EVER-LIVING dart to all the earth, to strengthen, if the heart is sound to

him!—You have done foolishly about this,—therefore from now there will be wars for you!"

10 Consequently Asa was furious at the seer, and put him into the Prison of the Stocks, for he was enraged with him about it. Asa also oppressed the
11 people at the same time. But you must seek the beginning and end of the affairs of Asa as they are recorded in the records of the Kings of Judah and Israel.

Asa Suffers from Gout in his Old Age.

12 In the thirty-ninth year of his Kingship, Asa became lame in his feet,—His suffering was very great.—However, in his suffering he did not consult the EVER-LIVING,—but Physicians,
13 so Asa slept with his fathers, and died in the forty-first year of his reign.

(914 B.C.)

14 But they buried him in his own tomb which he had formed for himself in the City of David, and laid him on a bed that was filled with perfumes, and spices, and preservatives, prepared by chemists. They also burnt a very great burning for him.

(914 B.C.) Jhosaphat begins to Reign.

17 And Jhosaphat his son reigned in his place, and strengthened himself
2 against Israel, and put a force in every Fortified City of Judah, and appointed commanders in the country of Judah, and in the Cities of Ephraim,
3 that Asa his father had captured, for the EVER-LIVING was with Jhosaphat, because he walked in the paths of David his ancestral father, and did
4 not seek Baals, but the GOD of his fathers: and followed his instructions,
5 and not as Israel did. Consequently the EVER-LIVING fixed the government in his hand, and all Judah paid tribute to Jhosaphat, and he possessed
6 wealth and much honour, and he exalted his heart in the paths of the EVER-LIVING, and he expelled the Mounds and Shrines from Judah.

(912 B.C.)

7 In the third year of his reign, also he sent his Officers Ben-khail, and Abdiah, Zakeriah, and Nathanal, and Mikhihu, to teach in the Cities of
8 Judah; and with them the Levites, Shemhiu, and Nathanihu, and Zakarhiu, and Asahal, and Shemiramoth, and Jhonathan, and Aduihu, and Tobihu, and Tob-adoniah, the Levites, and Alishama, and Jhoram the Priests, 9
who taught in Judah. They had a book of the Laws of the EVER-LIVING with them, and they went round in all the towns of Judah, and taught the people, so that a reverence for the EVER- 10
LIVING came upon all the Kings of the neighbouring countries around Judah, and they did not fight with Jhosaphat.

The Philishtim also brought tribute 11
to Jhosaphat, and a money tax; while the Arabians brought him of sheep seven thousand seven hundred rams; and seven thousand seven hundred he-goats. Thus Jhosaphat advanced and 12
increased continually, and built Palaces in Judea and residential towns. He had many well-disciplined 13
soldiers in the Cities of Judah, and a large army of brave men in Jerusalem, whose Commanders, of their Ancestral 14
Houses, were the following:—As Generals in Judah were Aduah, the Commander-in-Chief, and three hundred thousand soldiers under him.

And his Lieutenant was General 15
Jhehanan, and with him were two hundred and eighty thousand.

And under him Amasiah, ben-Zikri, 16
the Volunteer, and with him two hundred thousand trained men.

Aliada was the Commander of the 17
disciplined troops from Benjamin, and had with him of Archers and Shield-men, two hundred thousand.

His Lieutenant was Jhozabad, who 18
contracted for a hundred and eighty thousand armed for war.

These served the King, besides those 19
the King placed in the Fortified Cities of Judah.

(897 B.C.) Jhosaphat's Prosperity. He joins Ahab against Ramoth-Gilead.

Jhosaphat thus possessed wealth 18
and honour, in plenty, and made friendship with Ahab, and went down 2
at the end of Summer to Ahab at Shomeron, when Ahab sacrificed many sheep and oxen, as did his people, and he persuaded him to advance against Ramoth-Gilad. For 3
Ahab, King of Israel, said to Jhosaphat, King of Judah, "Will you go with me to Ramoth-Gilad?

When he replied, "You and I are alike! And your people as my people in battle."

4 "But," Jhosaphat said to the King of Israel, "let us, I pray, enquire what day the EVER-LIVING says!"

5 The King of Israel consequently collected seven hundred men of his Preachers, and asked them, "Should we go up to Ramoth-Gilad to fight,—or refrain?"

And they replied, "Advance! and the Gods will give it to the hand of the King!"

6 But Jhosaphat asked, "Is there not here any Preacher of the EVER-LIVING, that we may enquire from Him?"

7 And the King of Israel replied to Jhosaphat, "There is one man! from whom we could enquire of the EVER-LIVING,—but I hate him;—for he never proclaims success to me, but misfortune all his time. He is Mikiah,-ben-Imla."

Jhosaphat, however, answered, "Let not the King say so!"

8 The King of Israel therefore called to a Chamberlain, and said, "Bring Mikiah,-ben-Imla."

9 And the King of Israel, and Jhosaphat, King of Judah, each sat on his throne, clothed in splendid robes, and placed in the Square opposite the Gate of Shomeron, with all the Preachers reciting before them:

10 and Zedekihu,-ben-Kananiah, had made iron horns for himself, and exclaimed, "Thus says the EVER-LIVING, you shall push Aram with these to destruction!"

11 And all the Preachers recited the same, and said, "Go up to Ramoth-Gilad, and prosper! For the LORD will give it into the hand of the King!"

12 Consequently the Messenger who had gone to invite Mikiah, said to him: "You will perceive the promises of the Preachers are unanimously for good to the King! So let your promise be like one of theirs, and promise good!"

13 But Mikiah answered: "By the life of the EVER-LIVING! Whatever GOD commands by me to him, I shall say!"

14 When they came to the King, the King asked him, "Mikiah, should I go to Ramoth-Gilad to fight, or should I refrain?" And he replied, "Go up and prosper;—when they are given to your hand!"

But the King answered him, "How 15
often must I put you on Oath, that you will not speak to me, except the truth in the Name of the EVER-LIVING?"

The Vision of Zedekihu.

Then he replied: "I saw all Israel 16
scattered on the mountains, like sheep who have no shepherd, and the EVER-LIVING asked, "Have these no masters? Let every one return to its own home in peace!"

Consequently the King of Israel 17
exclaimed to Jhosaphat, "Did I not tell you, he would not proclaim good to me, but only misfortune?"

So he answered: "Therefore, hear 18
the Message of the EVER-LIVING! I saw the EVER-LIVING seated on HIS THRONE, and all the Hosts of the Heavens, stationed on His right hand and on His left, and when the EVER-LIVING asked, 'Who will entice Ahab King of Israel, so that 19
he may go up, and fall at Ramoth-Gilad?' And this one said thus, and another said that.

"Then a Spirit came forward and 20
stood before the EVER-LIVING, and said, 'I will entice him!' When the EVER-LIVING asked him how?

"And he replied, 'I will go, and 21
become a lying Spirit in the mouth of all his Preachers.' So He answered, 'You may entice him, and also succeed! Go, and do so.'

"And now, look! The EVER- 22
LIVING has put a lying Spirit into the mouth of those Preachers of yours;—but the EVER-LIVING told me bad news about you!"

Then Zedekihu,-ben-Kananiah, 23
approached, and struck Mikiah on the jaw, and asked, "By what road did the Spirit from the EVER-LIVING pass from me to speak to you?"

When Mikiah answered, "You 24
will see on that day when you go to an inner Chamber to hide yourself!"

Then the King of Israel exclaimed, 25
"Seize Mikiah! and hand him to Amon the Commandant of the Citadel, and to the Prince Joash, and 26
say to them:—"Put this fellow into the prison, and feed him with bread of affliction, and water of affliction, until I return in safety!"

But Mikiah replied, "If you re- 27
turn in safety the EVER-LIVING has

not spoken by me!" Then he shouted, "Listen, all you People!"

Ahab and Jhosaphat advance to Ramoth-Gilad.

28 So the King of Israel, and Jhosaphat King of Judah, advanced to
29 Ramoth-Gilad, where the King of Israel said to Jhosaphat, "I will disguise myself when going to battle; but you shall wear your robes." The King of Israel consequently disguised himself when he went to battle.
30 The King of Aram, however, had ordered the Commanders of his Chariots, saying;—"Do not fight with small or great, but only with the King of Israel himself."
31 So when the Commanders of the Chariots saw Jhosaphat, they said, "That is the King of Israel," and they surrounded him to fight. But Jhosaphat cried out, when the LORD helped him, and GOD made him
32 escape from them. Then when the Commanders of the Chariots perceived that he was not the King of Israel, they returned from following him. A man, however, drew a bow 33
at a venture, and hit the King of Israel between the joints of his armour, when he said to his Charioteer, "Pull in your hand, and take me out of the battle, for I am wounded!"

(897 B.C.) Death of Ahab.

The battle, however, went on that 34
day, and the King of Israel was supported in his Chariot opposite Aram until the evening, but he died at the time of Sun-set.

But Jhosaphat, King of Judah, 19
returned to his home at Jerusalem in safety.

Jehu the Preacher Denounces Jhosaphat.

However, Jehua,-ben-Khanani, the 2
Prophet, went out to meet him, and said to the King Jhosaphat;—

"Why did you help the wicked?,
And love the haters of JEHOVAH?
For that, the wrath of the LORD is on you
3 However good things are found in you;
For you expelled Ashroth from the land,
And settled your heart to seek your GOD."

4 Thus Jhosaphat returned to Jerusalem, and rested.

(896 B.C.) Jhosaphat Reforms the Church and Law Courts.

He afterwards travelled amongst the people from Bar-sheba to Mount Ephraim, and turned them to the EVER-LIVING GOD of their fathers.

5 He also established Judges in the country, in every Fortified Town of
6 Judea, from City to City; and said to the Judges, "Be careful in what you do, for you do not Decide for man, but for the EVER-LIVING, who is with you when you are pronouncing
7 Judgment. Therefore let the fear of the EVER-LIVING be upon you. Be careful when deciding; for there is no corruption with our EVER-LIVING GOD; or making pretences; or taking of bribes."

Jhosaphat Establishes Courts of Appeal.

8 In the same way Jhosaphat appointed Judges in Jerusalem from the Levites and Priests, and from the Ancestral Chiefs of Israel, for the Decrees of the EVER-LIVING, and for Appeals. Those resided in Jerusalem. And he commanded 9
them,

"You shall do thus, and examine for the EVER-LIVING, in faithfulness and purity of heart. And in every 10
Appeal that comes to you from your Associates who reside in the towns, between blood and blood, between law and command, or institution, or Decrees, you shall advise them not to offend against the EVER-LIVING; or there will be anger against you, and your Associates. Do that, and you will do no wrong.

"And you see Amarihu, the Chief 11
of the Priests, is your Superintendent in all matters about the EVER-LIVING; with Zebadihu-ben-Ishmaal, the Prince of the House of Judah, for any affairs of the King; and the Levites will be present with you as Recorders. Be earnest, and act; and may the EVER-LIVING be with you in good."

(896 B.C.) The Moabites and Allies assail Juden.

20 It occurred after this that the Beni-Moab, and Beni-Amon, with some of the Mennim, came to war against Jhosaphat.

2 And messengers came and reported it to Jhosaphat, saying; "A great multitude from Aram-beyond-the-Lake is advancing, and are at Hazeron-Thamar, that is Aingedi."

3 Jhosaphat consequently was afraid and turned himself to enquire of the EVER-LIVING, and proclaimed a fast

4 to all Judea. Judea therefore collected, to entreat from the EVER-LIVING, and came from all the cities of Judea to entreat the LORD.

5 When Jhosaphat stood up in the Parliament of Judea and Jerusalem, in the House of the EVER-LIVING, in front of the New Court, and said:—

He addresses the Parliament.

6 "EVER-LIVING GOD of our fathers, are You not GOD in the Heavens? and You rule in all the Kingdoms of the Heathen, and power and might are in Your hands, and none

7 can resist You. Are not You our GOD, who drove out the inhabitants of this country before Your people of Israel, and gave it to the race of Abraham, Your friend for ever?

8 And they have dwelt in it, and have built a Sanctuary to Your Name in

9 it, reflecting, 'If trouble comes upon us, the punishing sword, or plague, or famine, we can stand before this Temple, and before YOU, for Your NAME is in this Temple,—and cry to You in our distresses, You will

10 listen and hear.' So now see, the Beni-Amon, and Moab, and Mount Sair that it was not granted to Israel to assail, when they came from the land of the Mitzeraim, so they turned from them and did not ravage them;

11 —Yet look at them! how they reward us, by coming to expel us from Your inheritance, which You allowed us to possess!

12 "Our GOD! Is there no punishment for them? For we have no power before this great host that is coming against us; so we know not what to do; but our eyes are on You!"

Zekerihu addresses Parliament.

And the Representatives of Judea 13
stood before the LORD with their infants, and wives, and sons;

And Ikhazial,-ben-Zekerihu,-ben- 14
Baniah,-ben-Jazal,-ben-Mathaniah, the Levite, of the Beni Asaph, had the Spirit of the EVER-LIVING come upon him in the middle of the Assembly, and exclaimed:— 15

"Listen Representatives of Judea, and Inhabitants of Jerusalem, with King Jhosaphat,—Thus says the EVER-LIVING to you: "Fear not for yourselves, nor be dejected in the presence of this great host! for the battle is not with you, but with GOD!— Descend against them to-morrow. 16
You will see them ascending by the ascent of Ziz; and you will find them at the end of the stream opposite the pastures of Jeruel.—You need not 17
fight with them. Station yourselves! Stand! and see the victory of the EVER-LIVING for you!—Fear not, and be not depressed, Judah and Jerusalem!—Go out to-morrow to meet them, and the EVER-LIVING will be with you!"

Then Jhosaphat bent his face earth- 18
ward, and the Representatives of Judea, and the Inhabitants of Jerusalem fell before the EVER-LIVING, and bowed to the LORD. But the 19
Levites, of the Beni Kahth and the Beni Korakh, arose, and praised the EVER-LIVING GOD of Israel with a loud and high voice.

Jhosaphat marches to Battle.

Early in the morning, they aroused 20
and marched out to the pastures of Thekoa, but before their march Jhosaphat stood up and said;

"Listen to me, Judah, and the inhabitants of Jerusalem! Trust upon your EVER-LIVING GOD and trust yourselves; — trust on His Preachers, and you will succeed!"

And having arranged the army, 21
he appointed Singers to the EVER-LIVING, and they went with sacred splendour, marching before the troops, and exclaiming, "Praise the LORD, for His Mercy endures for ever!" And at the moment they began to 22
cheer, and praise, the EVER-LIVING acted unexpectedly against the Beni Amon, Moab, and Mount Sair, who were advancing against Judah, and routed them; for the Beni Amon, 23

and Moab, assailed the people of Mount Sair with slaughter and destruction, and when they had destroyed the People of Mount Sair,
24 each helped to ruin the other! So when Judah came to the Watch-tower in the Pastures, and advanced towards the host, they saw their carcases fallen on the earth, without
25 fugitives. Then Jhosaphat, and his army went to seize the plunder, and found amongst it property, and clothing, and beautiful jewels, which they stripped for themselves, more than they could carry; and they were three days collecting the spoil, for it was great.
26 On the fourth day they assembled in the Vale of Thanks, where they thanked the EVER-LIVING. Therefore they called the name of the place "The Vale Thanks" to this day.
27 Then all the men of Judah, and Jerusalem returned with Jhosaphat at their head, and came to Jerusalem with delight, for the EVER-LIVING had delighted them upon their
28 enemies. So they came to Jerusalem, with lutes and harps and trumpets, and to the Temple of the EVER-LIVING.
29 A terror of the EVER-LIVING afterwards came upon all the Kingdoms of the Heathen, when they heard how the LORD had fought against
30 the enemies of Israel. Consequently the Empire of Jhosaphat had rest, and the EVER-LIVING gave him comfort all around.

Character of Jhosaphat.

31 Thus Jhosaphat reigned over Judea. He was thirty-five years old at his coronation, and was King in Jerusalem for twenty-five years. His mother's name was Azubah, the
32 daughter of Shilkhi. He walked in the path of his father Asa, and never turned from it, but did right in the
33 eyes of the EVER-LIVING. However, he did not overthrow the Mounds; and the people did not yet fix their hearts on the GOD of their ancestors.
34 But the remainder of the affairs of Jhosaphat,—the first and the last,—can be seen recorded in the history of Jehua,-ben-Khanani; who was Superintendent of the Records of the Kings of Israel.[1]

Jhosaphat tries to restore Trade with Tharshish and South Africa.

After this Jhosaphat King of Judea 35
united himself with Ahaziah, King of
Israel, (which was a wrong act). He, 36
however, united with him to build
ships to go to Tharshish. They also
built ships at Ezion-gaber. Conse- 37
quently Aliazar,-ben-Dodavhu, of
Maresheth, preached against Jhosa-
phat, and said, "Because you have
united with Ahaziah, the EVER-
LIVING will break your efforts, and
the ships will be wrecked, and not be
able to go to Tharshish."

(890 B.C.)

At last Jhosaphat slept with his 21
fathers, and was buried with his
ancestors, in the City of David, and
Jhoram, his son reigned instead of
him.

His brothers the sons of Jhosaphat 2
were Azariah, Jakhial, and Zakerihu,
and Azrihu, and Mikal, and Shefatiah.
—All these were sons of Jhosaphat,
King of Israel, and their father gave 3
them large endowments in money
and property, with fortified towns in
Judea; but gave the Kingdom to
Jhoram, because he was his first-
born.

But when Jhoram arose to the 4
dominions of his father, and had
secured himself, he murdered the
whole of his brothers, and also some
of the nobles of Israel.

(889 B.C.)

Jhoram was thirty-two years of 5
age at his coronation, and he reigned
eight years in Jerusalem, and fol- 6
lowed the path of the Kings of Israel,
—just as the House of Ahab did,—
for the daughter of Ahab became his
wife. So he did evil in the eyes of
the EVER-LIVING. But the EVER- 7
LIVING did not wish to desolate the
House of David, because of the Cove-
nant made with David, and because
he promised to give a light to him
and his sons for all time.

(889 B.C.) Edom Revolts from Juden.

In his days Edom revolted from 8
under the hand of Judah, and elected

[1] NOTE.—This 34th verse has apparently been misplaced by some ancient transcriber, for by the sense it should be read after the 37th verse of this chapter, of which as placed in the common texts, it breaks the sense.—F. F.

9 a King over themselves. Jhoram therefore advanced along with his Generals and all his chariots; but he was risen upon in the night and was defeated by Edom, who surrounded himself, and the Commanders of his
10 chariots. Thus Edom revolted from under the hand of Judea to this day. Libnah also at the same time revolted from under his hand, because he had abandoned the EVER-LIVING GOD of his fathers.

Jhoram's Wickedness.

11 He also erected Mounds in the Cities of Judah, and caused the population of Jerusalem to whore, and
12 forced Judea to do it. So a letter came to him from Elisha,[1] the Preacher, to say;—

"Thus says the EVER-LIVING, the GOD of David your ancestor, since you have not followed the course of your father Jhosaphat and the path
13 of Asa, King of Judea, but have walked in the ways of the Kings of Israel, and have prostituted Judea and the inhabitants of Jerusalem, as the House of Ahab prostituted; and also have murdered your brothers of your father's family, who were better
14 than yourself; be sure the EVER-LIVING will strike with a great disease your children, and your wives, and
15 property, and all your people; and yourself with many diseases in your bowels; until your bowels will come out day by day in consequence of your disease!"

(887 B.C.)

16 The EVER-LIVING consequently aroused the spirit of the Philishtim against Jhoram, with the Arabians, who were at the side of the Kushim,
17 and they came up to Judea and broke into it, and captured all the property they found belonging to the family of the King, and also his children and wives, and did not leave him a child except Jhoakhaz, his youngest
18 son. And after all that the EVER-LIVING struck him within his bowels
19 with an incurable disease, which recurred from day to day, and as time went on, at the end of a period of two years, his bowels came out in consequence of his disease, and he died in grievous sufferings. Consequently his people did not make burnings for him, like the burnings for his fathers.

Character of Jhoram.

20 At his coronation he was thirty-two years of age, and he reigned in Jerusalem eight years;—and he departed unregretted. So they buried him in the City of David, but not in the Tombs of the Kings.

(885 B.C.) Ahaziah Elected King.

22 Then the Population of Jerusalem elected Ahaziah his youngest son in his place, for all the elder ones had been murdered by the troops who came with the Army of the Arabians. So Ahaziah,-ben-Jhoram reigned in Judea.

(885 B.C.) Ahaziah's Wicked Reign.

2 Ahaziah was twenty-two years old at his coronation, and reigned one year in Jerusalem. His mother's name was Athaliah, the daughter of
3 Amri. He also followed the courses of the House of Ahab, for his mother was his wicked adviser. He conse-
4 quently did evil in the eyes of the EVER-LIVING, like the House of Ahab, for they were his counsellors after the death of his father, and destroyed him.

5 So he followed their advice, and went with Jhoram,-ben-Ahab, King of
6 Israel, to fight against the King of Aram at Ramoth-Gilad, where the Aramites wounded Jhoram, who returned to Jezreel to be cured of the wounds which he had received at Ramoth in his fight with Hazahel, King of Aram. So Azariah,-ben-Jhoram, King of Judea, descended to see Jhoram,-ben-Akhab in Jezreel,
7 where he was an invalid. But the degradation of Ahaziah came from GOD by his going to Jhoram, for on his visit he went out with Jhoram against Jehu,-ben-Nimshi, whom the EVER-LIVING had consecrated to cut
8 off the House of Ahab. For it happened that when Jehu was executing the family of Ahab, he found the Nobles of Judea, and the sons of the brothers of Ahaziah attending to Ahaziah, and he murdered them.

[1] NOTE. — The common reading has "Elijah"; but that is clearly the error of some old transcriber, for Elisha, not Elijah, the prophet was the contemporary of Jhoram. I consequently correct this ancient slip of the pen.—F. F.

9 He also searched out Ahaziah and captured him, for he was hidden in Shomeron, and he was brought to Jehu, who killed him. But they buried him, for they said, "He was descended from Jhosaphat, who sought the EVER-LIVING with all his heart." Thus none of the family of Ahaziah attained power in the Government.

(881 B.C.) Athaliah Murders her Husband's Children.

10 When Athaliah, the mother of Ahaziah, saw that her son was dead, she arose with intention to destroy all the Royal race of the House of
11 Judah, but the Royal Princess Jhoshabath, took Joash, the son of Ahaziah, and stole him from amongst the children of the King who were being killed, and placed him and his nurse in a bed-chamber. Thus Jhoshabath, the daughter of King Jhoram, the wife of Jhoiada the Priest, concealed him, (for she was sister of Ahaziah), from Athaliah, so that he
12 was not killed, but was hidden with them for six years, while Athaliah was Queen over the country.

(878 B.C.) Jhoiada the High Priest decides to Restore the Line of David to the Throne in Azariah.

23 But in the seventh year Jhoiada emboldened himself, and took Azeriah,-ben-Jerokham,andIshmael,-ben-Jokhanan, and Azarihu,-ben-Aubed, and Masihu,-ben-Adihu, and Alishafat,-ben-Zikri, Captains in the
2 Army, into his confidence, and they travelled about Judea, and invited the Levites from all the towns of Judea, and the Ancestral Chiefs of
3 Israel, to come to Jerusalem, when all those assembled made an agreement in the House of GOD with the King.

Then he said to them, "You know that a Prince should reign, as the EVER-LIVING promised to the sons
4 of David. What you must do therefore is this;—A third part of you must come on the Sabbath to the Priests and Levites who guard the
5 Thresholds of the Gates; and a third go to the Royal Palace; and a third go to the Gate of Consultation, when all the People are in the Courts of the House of the EVER-LIVING. But 6
let none enter the LORD'S House, except the Priests, who minister, with the Levites.—They may enter, for they are sacred,—and let all your forces guard the Ministrations of the EVER-LIVING. Then let the Levites close 7
round the King, each with his vessels in his hands. But kill all else who wish to enter the Temple; but you must accompany the King when he enters and when he departs."

So the Levites, and the Represen- 8
tatives of Judea, did everything as Jhoiada the Priest ordered, and each took his men on the arrival of the Sabbath,—the Sabbath on which they were to act, when Jhoiada the Priest did not dismiss the courses.

Jhoiada the Priest then gave the 9
Captains the spears and shields, and bucklers which had been King David's, and were in the Temple of GOD.—He next stationed all the 10
force, each with his weapon in his hand, from the right shoulder of the Temple, to the left shoulder of the Temple; and from the Altar to surround the Royal apartment. After- 11
wards he brought out the Prince, and they paid homage to him, and administered the Oath, and crowned him. Jhoiada and his sons consecrated him, and exclaimed,—

"May the King live!"

Athaliah, however, heard the noise 12
of the people running and cheering the King, so she came to the Parliament in the House of the EVER-LIVING, and when she looked, and 13
saw the King standing on a platform at the entrance, with the Nobles and Trumpeters around the King, and all the people in the place in delight; and the trumpeters and singers sounding with their instruments of music as a choir of thanksgiving,—then Athaliah tore her robes, and exclaimed, "Treason! treason!" But Jhoiada the Priest ordered out 14
the Captains he had appointed over the force, and said to them,—

"Take her out from among the troops! and whoever follows her, let him die by the sword!" For the Priest said, "Do not kill her in the House of the EVER-LIVING!"

So they laid their hand on her, and 15
brought her to the entrance of the Horse Gate, of the Royal Palace, and killed her there.

Azariah Swears to the Constitution.

16 Jhoiada afterwards wrote a treaty between himself, and the Representatives of the people, and the King, that they would be the people of the EVER-LIVING.

17 All the people afterwards went to the Temple of Bal and threw down his Altar, and shattered his Image, and killed Mathan the Priest of Bal before his Altar.

(878 B.C.) Jhoiada Re-organises the Service of the Temple.

18 Jhoiada subsequently appointed Officers for the House of the EVER-LIVING, beside the Priests and Levites, whom David had arranged for the LORD'S Temple, to offer Presentations to the EVER-LIVING, as they are directed in the Laws of Moses, and to rejoice and sing as
19 arranged by David. And he appointed Doorkeepers at the Gates of the EVER-LIVING'S Temple, so that anything unclean might not enter.

(877 B.C.) A National Parliament Convoked.

20 After that he assembled the Military Officers, and the Nobles, and the Governors of the People, and the Representatives of the People of the country, and brought the King down from the House of the EVER-LIVING, and proceeded through the High Gate to the Royal Palace, and placed the King on the Throne of Government.

21 And all the Representatives of the People of the Country rejoiced that they had killed Athaliah with the sword.

(878 B.C.) Jhoash Begins to Reign.

24 Jhoash was seven years old at his coronation, and reigned forty years in Jerusalem. His mother's name
2 was Zebiah of Bar-Sheba. And Jhoash did right in the eyes of the EVER-LIVING, all the days of Jhoiada
3 the Priest. Jhoiada chose two wives for him, and he begot sons and daughters.

Jhoash Repairs the Temple.

4 It ultimately came into the mind of Jhoash to repair the Temple of the
5 EVER-LIVING, so he assembled the Priests, and Levites, and said to them, "Go out to the towns of Judea and collect money from all Israel, to restore the House of your GOD, from year to year, and be energetic in the matter."

But the Levites were not energetic.

The King consequently summoned 6
Jhoiada their Chief, and asked him, "Why have you not ordered the Levites to bring in from Judea and Jerusalem the Tax of Moses the Minister of the EVER-LIVING, and of the Parliament of Israel, for the Hall of Witnesses? Although the infamous 7
Athaliah and her sons dilapidated the House of GOD, and also used the sacred things of the LORD'S Temple for their Bals!"

A Collection Box Ordered for the Temple.

The King then ordered, and they 8
made a chest, and placed it at the outer-gate of the Temple of the EVER-LIVING. He also made a 9
proclamation to Judea and Jerusalem to bring to the EVER-LIVING the Taxes which Moses, the Servant of the LORD laid upon Israel in the Desert.—This pleased all the Nobles 10
and People, and they brought them, and poured into the chest until it
was full; and when the chest was 11
brought to the King's accountants by the Levites, and they saw that there was much money, the clerks of the King came with an Officer of the High Priest, and emptied the chest, then returned it to its place again. They did this from time to time, and collected a quantity of money, which 12
the King and Jhoiada gave to carry out the works about the House of the EVER-LIVING, and to pay the wages of the masons and carpenters who repaired the Temple of the EVER-LIVING. And the workmen did the 13
work, and it proceeded regularly under their hands. They thus built up the House of GOD in its proportions and restored it.

When they had completed it, they 14
brought the rest of the money to the King and Jhoiada the Priest, who made vessels for the House of the EVER-LIVING; vessels for the Services, and Offerings, and Cups; and furniture of Gold and Silver, which were for use in the Offerings at the EVER-LIVING'S Temple continually, all the time of Jhoiada.

(850 B.C.)

15 But Jhoiada grew old, aud satiated with days, and died,—a hundred and
16 thirty years old at his death. And they buried him in the City of David, with the Kings,—because he had benefited Israel, both towards GOD and His House.

The Nobles persuade the King to restore Idolatry.

17 But after the death of Jhoiada, the Nobles of Judea came and flattered the King, and the King listened to
18 them, and they forsook the House of the EVER-LIVING GOD of their fathers, and served the Idols of LUST, and other Idols; so anger came upon Judea and Jerusalem, because of their
19 sins. However HE sent Preachers to turn them back to the EVER-LIVING and to warn them, but they would not listen.

Zekariah's Warning against Idolatry, and his Murder by the King and Mob of Courtiers.

20 Consequently, the Spirit of God clothed itself in Zekariah, - ben-Jhoiada the Priest, and he stood up before the Parliament and said to them;—"GOD asks this! Why do you transgress the Instructions of the EVER-LIVING? You do not prosper! --Because you have abandoned the LORD,—He will abandon you!"

21 They however conspired against him, and murdered him by stoning, by command of the King, in the Court of the House of the EVER-
22 LIVING!—for Jhoash the King did not remember the kindness that Jhoiada his father had shown to him, but murdered his son, who as he died exclaimed, "The EVER-LIVING sees, and will enquire for it!"

(840 B.C.)

23 And indeed on the revolution of a year, the Army of Aram came up against him, and entered Judea and Jerusalem, and ruined the great Nobles of the People, with the Parliament, and sent all the booty
24 to the King of Damask, although the Aramite army came with a small number of men, yet, the EVER-LIVING gave a very large force into its power, because they had abandoned their EVER-LIVING GOD.—Thus Justice was executed upon Jhoash. And when they 25
retired, leaving him in many troubles, his Ministers conspired against him, on account of the blood of the son of Jhoiada the Priest, and murdered him on his bed. Thus he died, and they buried him in the City of David; but he was not buried in the Tombs of the Kings.

The following were the conspirators 26
against him:—

Zabad,-ben-Shimath, the Amonite; and Jozabad, - ben - Shimerith, the Moabite.

But about his sons, and the great 27
load upon him, and his repairing of the House of GOD, can be seen related in the record books of the Kings.

(839 B.C.) The Reign of Amaziah.

His son Amaziah reigned after him, who executed his father's murderers.

Amaziah was twenty-five years old 25
when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was
Jhoadan, of Jerusalem. He did 2
right in the eyes of the EVER-LIVING, yet not with a constant heart. When 3
he became secure in the Government, however, he slew those Ministers who had assaulted the King, his father, but he did not kill their children, for 4
it is written in the Book of the Laws of Moses, as the EVER-LIVING commanded, expressly:—"You shall not kill the fathers on account of their children; nor the children on account of their fathers; but each man shall be put to death for his own crime."

Amaziah calls a Reformatory Parliament.

Amaziah then assembled Judea, 5
and organized the Ancestral Houses, with Generals and Captains for all Judah and Benjamin, Regimenting them from the age of twenty years and upwards, and formed from them three hundred thousand troops to go out for war, trained to spear and shield. He also hired from Israel a 6
hundred thousand trained soldiers, for a hundred talents of silver, but a 7
Man of GOD came and said to the King:—"Israel must not go out with you in war; for the EVER-LIVING is not with Israel, or any of the sons of Ephraim. Therefore if you go out 8
with them made strong for battle,

GOD will defeat you before the enemy; because there is power with GOD to help, or to defeat."

9 Amaziah, however, asked the Man of GOD:—"What am I to do for the hundred talents of silver which I have paid the Israelite troops?"

When the Man of GOD replied, "GOD is the LORD! He can give you more than that."

10 Consequently Amaziah disbanded the troops who had come to him from Ephraim, and marched them home. They were, however, very furious against Judah, and returned to their homes in burning anger.

11 Amaziah then emboldened himself, and led his people out and marched to the Vale of Salt, and slew ten thousand of the Beni Sair.

12 The Children of Judah also captured ten thousand persons and brought them to the top of the crags, and threw them from the top of the cliffs, and they were all broken.

13 In the meantime, the men of the troops whom Amaziah had dismissed from marching with him to the war, flung themselves upon the villages of Judea, from Shomeron and Beth-horon, and slew thirty thousand, and plundered a great booty.

(839 B.C.) Amaziah adopts Idolatry.

14 When Amaziah came back from defeating the Edomites, he brought the Gods of the Beni Sair, and set them up as his own Gods, and bowed before them, and made offerings to

15 them. The EVER-LIVING was consequently angry with Amaziah, and sent a Preacher to him, who asked him:—

"Why have you sought the Gods of a people, who could not deliver that people from your hand?"

16 But while he was addressing him, he replied to him, "Who made you Adviser to the King?—Drop it!—Why would you kill yourself?"

So the Preacher ceased, after saying, "I warn you that GOD intends to destroy you, for having done that, and not listening to my advice!"

826 B.C.) Amaziah declares War with Israel.

17 Amaziah, King of Judah, however, advised himself, and sent to Joash-ben-Jhoahaz, the son of Jehu, King of Israel, to say; "Come on! Let us look face to face!"

18 But Joash King of Israel, sent to Amaziah King of Judea, in reply; "The Bramble that was in Lebanon, sent to the Cedar that was in Lebanon to say, 'Give your daughter to my son as a wife!' When a beast of the field that was in Lebanon passed over, and trampled the Bramble down!

19 "You think, 'Look! I have defeated Edom!' So your heart is exalted, and you boast!—Stay in your home! Why should you incite yourself to suffer by it, and fall, and Judah with you?"

20 But Amaziah would not listen; for it was from GOD, because he had pledged himself that he would worship the Gods of Edom. Consequently

21 Joash, King of Israel advanced, and they met face to face, he and Amaziah, King of Judea, at Beth-Semesh, in

22 Judea, where Judea was routed before Israel, and each fled to his

23 home, and Amaziah, King of Judah-ben-Joash,-ben-Jhoahaz, was captured by Joash, King of Israel, at Beth-Shemsh, who brought him to Jerusalem, where he broke down the walls of Jerusalem from the Gate of Ephraim, to the Corner Gate for four hundred cubits. He also transferred

24 all the Gold and silver, and all the vessels that he found in the House of GOD, with Abed-Edom; and the Treasuries of the Royal Palace, with the securities, and lodged them in Shomeron.

25 But Amaziah,-ben-Joash, King of Judea, lived after the death of Joash,-ben-Jhoahaz, King of Israel, for fifteen years.

26 The rest of the events of Amaziah, the first and the last, can be seen recorded, in the records of the Kings of Judea and Israel.

(810 B.C.)

27 But after the time that Amaziah revolted from the EVER-LIVING, they contrived a conspiracy against him in Jerusalem, and he fled to Lakish. They, however, sent after him to

28 Lakish, and killed him there, and carried him on horses, and buried him with his fathers in a village of Judea.

(B.C. 810.) The Parliament elect Uzihu King.

26 Then the Parliament of Judea took Uzihu, who was sixteen years old,

and crowned him in place of his father, Amazihu.

2 He built Ailoth, which he recovered for Judea, after that King slept with his fathers.

3 Uzihu was sixteen years old at his coronation, and he reigned fifty-two years in Jerusalem. His mother's
4 name was Jakiliah of Jerusalem. He did right in the sight of the EVER-LIVING, in all that his father Amazihu
5 had done, and sought GOD in the days of Zakerihu, the instructor in the manifestation of GOD, and in the period when he sought the EVER-
6 LIVING GOD gave him success. So he went out and fought with the Philishtim, and broke the wall of Gath, and the wall of Jabnah, and the wall of Ashdod, and Jabnah in the Wood, and built Cities near Ashdod, and
7 amongst the Philishtim. For GOD helped him against the Philishtim, and against the Arabians, and the
8 population of Garbal, Maninim. The Amonites also paid tribute to Uzihu, and his power extended to the passage
9 into Mitzeraim, for he advanced to high power.

Uzihu Fortifies his Country.

10 Uzihu also built Forts in the pastures, and excavated many reservoirs, for he had much cattle, both on the slopes, and the plain, with farms and vineyards on the hills, and in Karmel, for he was a lover of the ground.

(810 B.C.) He trains a Standing Army.

11 Uzihu had also an army trained for war, who went out to war, in numbered regiments, under the control of Javal the Secretary and Masiah the organizer, under the command of Hananiah the General of the King.
12 The whole number of Ancestral Chiefs in the Army was two thou-
13 sand six hundred, and under their hand a warlike force of three hundred and seven thousand, five hundred disciplined for battle. A powerful force to support the King against the
14 enemy. And Uzihu provided them with shields and spears, and helmets, and armour, and bows, and stone
15 slings. He also made artillery in Jerusalem, contrived to be fixed in the Forts, and at the bastions, to shoot arrows, and great stones. His fame consequently went out afar, for he was remarkably skilful as well as
16 bold. But as he strengthened himself his heart mounted to destruction, and he sinned against his EVER-LIVING GOD; for he entered the Temple of the EVER-LIVING to offer
17 incense on the Altar of Incense. But Azarihu the Priest entered after him,
18 and eighty Priests of the EVER-LIVING with him,—brave men,—who withstood Uzihu the King, and said to him:—

"It is not for you, Uzihu, to offer incense to the EVER-LIVING but for the Priests, the descendants of Aaron, who are consecrated to offer incense. Go from the Sanctuary,—for you have sinned,—and it will not be accepted from you by the EVER-LIVING GOD!"

19 And Uzihu was furious, but had the censer in his hand to offer incense, and in his fury with the Priests, the Leprosy rose up in his forehead, before the Priests, in the House of the EVER-LIVING, beside the Altar of Incense!

20 Then Azarihu the Chief Priest and all the Priests turned upon him, and saw that he was a Leper in the forehead, so dragged him from there, and he also hasted to go out, for the EVER-LIVING afflicted him.

Uzihu dies a Leper.

21 Thus King Uzihu became a Leper to the day of his death, and resided in a house of retreat for Lepers, for he was excommunicated from the House of the EVER-LIVING, and Jotham his son governed the People of the Country from the Royal Palace.

22 But the other acts of Uzihu, the first and the last, Isaiah-ben-Amoz, the Preacher wrote. When Uzihu
23 slept with his fathers, they buried him with his ancestors, in a field where the Kings were not, "for," they said, "he was a Leper." Then his son Jotham reigned in his stead.

(758 B.C.) Jotham begins to Reign.

27 Jotham was twenty-five years of age at his coronation, and he reigned sixteen years in Jerusalem, and his mother's name was Jerosha, the
2 daughter of Zadok. He also did right in the eyes of the EVER-LIVING, as Uzihu his father did, but he did not enter the Temple of the EVER-LIVING; whilst the People continued their corruptions.

3 He rebuilt the High Gate of the House of the LORD, and rebuilt a
4 great part of the walls of Ophal. He also built towns in the highlands of Judea, and erected castles and towers in the Jungles.

Jotham Subdues the Beni Amon.

5 However, he had war with the Beni Amon, and conquered them, and the Beni Amon paid him yearly a hundred talents of silver, and ten thousand Kors of wheat, with ten thousand of barley. The Beni Amon paid this to him year by year for three years.
6 Thus Jotham became powerful because he fixed his courses before the LORD his GOD.

(765 B.C.)

7 Regarding the remainder of the affairs of Jotham, and all his wars, and his conduct, they can be seen in the records of the Kings of Israel and
8 Judea. He was twenty-five years old at his coronation, and reigned sixteen
9 years in Jerusalem. Then Jotham slept with his fathers, and they buried him in the City of David, and Ahaz his son reigned in his place.

(748 B.C.) Ahaz begins to Reign. He reverts to Idolatry.

28 Ahaz was twenty years old at his coronation, and reigned sixteen years in Jerusalem; and did not do right in the eyes of the LORD, like David his
2 Ancestor, but followed the courses of the Kings of Israel, and also made
3 temples to Balim. Beside he burnt incense, in the Valley of Ben-hinom, and burnt his children in the fire, like the abominable heathen, whom the EVER-LIVING drove out before
4 the Children of Israel. And he sacrificed and offered incense on the Mounds, and on the Hills, and under
5 every shady tree; consequently the EVER-LIVING GOD delivered him to the hand of the King of Aram, who defeated him, and captured a great many from us, as prisoners, and brought them to Damask. He also gave him to the power of the King of Israel, who defeated him with a great
6 slaughter, when Pekah-ben-Remaliah killed on one day in Judea a hundred and twenty thousand, all disciplined soldiers, because he had abandoned the EVER-LIVING GOD of his fathers.
7 And Zikri, a General of Ephraim killed the King's son, Masiah; and Azrikam, the Superintendent of his Palace; and Alkanah the King's Prime Minister. After that they 8
captured of the Children of Israel, two hundred thousand men and women, and plundered much property from them, and carried the plunder to Shomeron. A Preacher 9
of the EVER-LIVING was there, however, named Adad, and he went out to meet the army, as it advanced to Shomeron, and said to it;

"Look!—Because the EVER-LIVING GOD of our ancestors was angry against Judea, He gave it into your hands;—but you have slaughtered amongst them in a fury that has reached the Heavens!

"And now you purpose to degrade 10
into bondmen and women for yourselves, the sons of Judah and Jerusalem! But have you, yourselves, no sins against your EVER-LIVING GOD? Therefore listen to me now:—send 11
back the captives whom you have dragged after you, or the indignation of the EVER-LIVING will be upon you!"

(741 B.C.) The Israelite Generals order a Release of Captives.

Then some men of the Chiefs of 12
the children of Ephraim stood up; Azarihu-ben-Jhohanan, Berekiah-ben-Meshilmoth, and Jkhiziah-ben-Shalum, and Amasa-ben-Khadi, against those who came from the army, and said to them:— 13

"You shall not bring the captives here! For the indignation of the EVER-LIVING would come upon us. Do you intend to add to our sins? and to our offences? Our sins are quite enough for us! and the burning anger of the EVER-LIVING is upon Israel!"

The Soldiers Obey, and the Officers Clothe the Prisoners.

The soldiers consequently resigned 14
the captives and their property to the Generals, and all the Senate, and the 15
Princes, who have been specified by name, arose and comforted the captives, and clothed all the naked amongst them from the spoil, and shod them, and fed them, and gave them drink, and annointed them, and mounted all the feeble of them upon asses, and took them to Jerikho,

the City of Palms, to the shelter of their countrymen, and then returned to Shomeron.

(740 B.C.) Ahaz applies to Aram for Help.

16 At this time King Ahaz, sent to the
17 King of Aram, to help him, for the Edomites had come and attacked
18 Judea and carried off captives. The Philishtim also in the Cities on the slope and the south, revolted from Judah, and captured Beth-Shemsh, and Ailon, and Ghederon, and Soko, and its villages, and Thimnah, and its villages, and Ghimzo, and its villages
19 and stayed there. For Judea had provoked the EVER-LIVING by means of Ahaz King of Judea,[1] who had become lawless in Judea and sinned grievously against the LORD.

Thilgath-Pilneser betrays him.

20 So Thilgath-Pilneser, King of Ashur came, and consulted with him but did
21 not strengthen him; although Ahaz contributed from the House of the EVER-LIVING, and the Royal Palace, and from the Nobles, and paid the King of Ashur,—he was no help to him.

(740 B.C.) Ahaz adopts the Syrian Idolatry as the Court Faith.

22 Yet King Ahaz sinned still more against the EVER-LIVING in the
23 period of his distress, for he sacrificed to the gods of Damask who defeated him, and said, "Because the gods of the King of Damask help him, I will sacrifice to them so that they may help me!" But they were to him and all Israel a cause of ruin.
24 So Ahaz collected the vessels of the House of GOD, and cut up the vessels of GOD'S House, and closed the Doors of the House of the EVER-LIVING, and made Altars for himself in all
25 the squares of Jerusalem. In every City of Judah he also made Mounds to offer incense to seducing gods, and provoked the EVER-LIVING GOD of his fathers.
26 But his other doings, and all his courses, the first and the last, can be seen written in the records of the Kings of Judah and Israel. At l Ahaz slept with his fathers, and tl buried him in the City of Jerusale for they would not bring him to Tombs of the Kings of Israel. Tl his son Hezekiah reigned instead him.

(726 B.C.) Hezekiah begins Noble Reign.

King Hezekiah was twenty-fi years old; and he reigned in Je salem twenty-nine years. l mother's name was Abiah, daughter of Zekerihu.

He Restored the National Wo of God.

He did right in the eyes of EVER-LIVING, as David his Ances had done. He, in the first month the first year of his coronation, oper the Doors of the House of the EVI LIVING, and repaired it. Then brought the Priests and Levites, a assembled them in the East Squa and said to them;—

Hezekiah's Speech to the Pri

"Listen now to me, you Levit Consecrate yourselves, and con crate the House of the EVER-LIVI the GOD of your fathers, and ca out the filth from the Sanctuary, our fathers sinned, and did wrong the eyes of the EVER-LIVING G and abandoned and turned aw their faces from the dwelling of t EVER-LIVING, and turned their bac They even closed the doors of I Hall, and put out the Lamps, a burnt no incense, and burnt offerings in the Sanctuary to the G of Israel! Consequently the an of the EVER-LIVING came upon Juc and Jerusalem, so He delivered th to agitation, and terror, and p plexity, as we can see with our ey For, look! our fathers fell by t sword, and our sons and our dau ters, and our wives were captured account of it. However it is in t heart to make a Covenant with t EVER-LIVING GOD of Israel, that may turn from us His indignant ang

"My sons! Be not idle! For t EVER-LIVING chose you to sta before Him, and to Minister to Hi and to be Ministers and to of Incense."

[1] NOTE.—Ch. 28, v. 19. The ordinary Hebrew text reads "Israel,"—but as Ahaz was King of Judea, I rectify the Copyist's error. —F. F.

The Levites Reconsecrate the Temple.

12 Then the Levites arose;—Mah-
bath,-ben-Amasi, and Joal-ben-Aza-
rihu, of the Beni Kahth; and of the
Beni Merari, Kish-ben-Abdi, and
Azarihu-ben-Jkhalelal; and from the
Ghersoni, Joakh - ben - Zimah, and
13 Aden-ben-Joakh; and from the Beni
Alizafan, Shimri and Javal; and from
the Beni Asaph, Zekerihu, and
14 Mathanihu. And from the Beni
Heyman, Jekhoal, and Shimai; and
from the Beni Jeduthun, Shemiah,
15 and Azial;—who collected their rela-
tives, and consecrated themselves,
and went, as the King ordered, to the
business of the EVER-LIVING,—to
16 purify the House of the LORD. But
the Priests preceded them to the
House of the EVER-LIVING, to purify
it, and they flung out all the defile-
ment that they found in the Sanctuary
of the EVER-LIVING, and the Court
of the LORD'S House, and the Levites
carried it out to the brook of Kidron.
17 They began on the first day of the
first month to cleanse, and on the
eighth day of the month they reached
the Porch of the EVER-LIVING, and
consecrated the House of the EVER-
LIVING for eight days, and finished
on the sixteenth day of the first
month.

(726 B.C.) They report the Purification to the King, and he Reconsecrates the Temple.

18 They then went to the presence of
King Hezekiah, and said:—"We
have cleansed all the House of the
EVER-LIVING, and the Altar of
Burnt-offerings, and all its instru-
ments, and the Table of the Show-
19 bread, with all its appliances, and
all the instruments which King Ahaz
defiled in his reign, by his crimes,—
we have repaired and consecrated,
and you can see them before the
Altar of the EVER-LIVING."
20 King Hezekiah consequently made
ready, and assembled the nobles of
the City, and they went up to the
21 House of the EVER-LIVING, and
brought seven bullocks and seven
rams, with seven lambs, and seven
perfect goats, for sin offerings, for
the Kingdom, and for the Sanctuary,
and for Judea, and commanded to
the Descendants of Aaron,—the
Priests and Levites,—to offer them
on the Altar of the EVER-LIVING.
So they slaughtered the bullocks, and
the Priests took the blood and
sprinkled it upon the Altar. Then
they brought the Goats for the Sin-
offerings before the King, and the
Parliament, and they laid their hands
upon them. The Priests afterwards
slew them, and made with their blood
Sin-offerings on the Altar, to expiate
for all Israel; "Because," said the
King, "let the Sin-offerings, be offered
for all Israel."

He also appointed the Levites in
the House of the EVER-LIVING, with
cymbals, and lutes, and harps, as
David, and Gad, the King's Seer
with Nathan the Preacher, had or-
dained;—He ordained the same from
the hand of the EVER-LIVING, by the
medium of his Preachers.

So the Levites stood with the
Davidian instruments, and the Priests
with trumpets, when Hezekiah com-
manded to offer the Burnt-offering
on the Altar, and as the Offering
began, they sang of the EVER-LIVING
with trumpets, and by hand on the
Davidian instruments of the King of
Israel. Then all the Senate bowed
and the Singers sang, and the trum-
pets sounded, until the whole of the
Offerings were completed. And
when the Offering was completed
the King knelt, and his guests bowed
with him, and Hezekiah the King
and his Nobles requested the Levites
to praise the EVER-LIVING in the
words of David, and Asaph the Seer.
So they praised him gladly, and
bowed themselves and worshipped.

Then Hezekiah spoke and said:—
"Now you have filled your hand for
the EVER-LIVING, approach and
bring Sacrifices and Thank-offerings
to the House of the LORD."—So the
Assembly brought offerings, and all
of a willing heart, offered up.
Consequently the number of the
Offerings that the Parliament brought
were seventy bullocks, a hundred
rams, and two hundred lambs, as
Burnt-offering to the EVER-LIVING
for all of them.

The Levites called to Help in Consecration.

But the Consecration was six hun-
dred bullocks, and three thousand
sheep, so that the Priests were to
few, and were not able to strip the

whole of the Burnt-offerings, therefore their relatives, the Levites had to help them, until the completion of the work, and until the Priests should consecrate themselves, for the Levites were more right-hearted to the consecration of themselves
35 than the Priests. And they also burnt the most of the fat of the Thank-offerings, and the drink-offerings with the Burnt-offerings, and arranged the Services of the EVER-LIVING'S House.
36 So Hezekiah, and all the People were pleased at what GOD had provided for the People, for the affair was unexpected.

Hezekiah invites all Israel to a Racial Festival to God.

30 Hezekiah next sent to all Israel and Judea, and wrote a letter to Ephraim and Manasseh, to invite them to the House of the EVER-LIVING at Jerusalem, to make a Passover to the EVER-LIVING GOD of
2 Israel. For the King, and his Nobles, and all the Parliament at Jerusalem had decided to make a Passover in
3 the Second Month, because they were not able to make it at its proper period, for the Priests were not consecrated in sufficient numbers, and the People had not collected to
4 Jerusalem. So the thing was right in the opinion of the King, and in the opinion of all the Parliament.
5 Consequently they fixed by a Decree to send abroad a proclamation to all Israel from Barsheba to Dan, for them to come to make a Passover to the EVER-LIVING GOD of Israel at Jerusalem,—for not many made it
6 according to the Scriptures. Runners were therefore sent with letters from the hand of the King and the nobles of all Israel and Judea, as the King had commanded, to say to the Children of Israel:—

"Return to the EVER-LIVING GOD of Abraham, of Isaac, and of Israel, and He will return to the fugitive remnant of you from the hand of the
7 Kings of Ashur;—and be not like your ancestors, and your countrymen who have risen against the EVER-LIVING GOD of your fathers, Who delivered them from the wasting
8 you now see. Do not now stiffen yourselves, like your fathers! Give your hand to GOD! Come and make yourselves holy, as He is Holy for Ever, and serve your EVER-LIVING GOD, when He will turn His indignant anger from you. For when you 9
turn to the EVER-LIVING, your brothers and children will find compassion before those who captured them, and will be returned to this land; for your EVER-LIVING GOD is gentle and merciful, and will not turn away from you,—if you return to Him."

(726 B.C.) Hezekiah's Appeal Ridiculed.

So the Runners went from City to 10
City in the country of Ephraim and Manasseh, and as far as Zebulon, but they were a subject of scorn and laughter for them. Except that some 11
persons from Manasseh and Zebulon obeyed, and came to Jerusalem. In 12
Judea, however, the hand of the EVER-LIVING was given to them, with one heart to act upon the order of the King and nobles in the affair of the EVER-LIVING. Consequently 13
a great many people collected at Jerusalem to keep the Feast of Unfermented Bread in the Second Month. A very great crowd, who 14
rose up and overturned the pagan Altars which were in Jerusalem, and overthrew all the Incense-Altars and flung them into the Kidron brook, and slew the Passover on the four- 15
teenth of the Second Month. Then the Priests and the Levites became ashamed, and consecrated themselves, and brought Burnt-offerings to the House of the EVER-LIVING, and stood at their duty as Decreed 16
in the Laws of Moses the MAN of GOD,—the Priests sprinkling the blood from the hand of the Levites.

For there were many in the Parlia- 17
ment who had not consecrated themselves, therefore the Levites conducted the Killing of the Passovers, for all who were clean for the Sanctuary of the LORD;—Because of 18
the crowds of people; the crowds from Ephraim, and Manasseh, and Issakar, and Zebulon, who had purified themselves.—Thus they ate 19
the Passover, but not according to the Records. But Hezekiah prayed for them, and said, "O EVER-LIVING, be kind, and expiate for it to every one whose heart is settled to seek for GOD,—the EVER-LIVING

GOD of our ancestors,—although not according to the cleansings of the
20 Sanctuary." And the EVER-LIVING listened to Hezekiah, and accepted the people.

The Feast of Unleavened Bread Restored.

21 So the Children of Israel who were found in Jerusalem, made the Feast of Unfermented Bread for seven days with great gladness, the Levites and Priests giving thanks to the EVER-LIVING day by day with powerful
22 instruments unto the LORD. While Hezekiah spoke to the heart of every skilful Levite who showed good will for the EVER-LIVING. And the Assembly ate for seven days of the Sacrifices of the Altar, and Thank-offerings, and confessed to the EVER-LIVING GOD of their fathers.

A Second Feast.

23 Then all the Parliament decided to celebrate for seven days after. So they made a Festival of seven days.
24 when Hezekiah King of Judah gave up to the Assembly a thousand bullocks, and seven thousand sheep; and the nobles gave to the Assembly a thousand bullocks, and ten thousand
25 sheep, and many Priests consecrated themselves. Then all the Parliament of Judah with Priests and Levites rejoiced, with all the crowd who came from Israel, and the foreigners who came from the country of Israel,
26 and the residents in Judea. So there was great Festivity in Jerusalem:—for from the days of Solomon-ben-David, King of Israel, there had never been like that in Jerusalem.

726 B.C.) A National Destruction of Idols.

31 And when they had finished all this, all the Israelites who had been there, went out to the towns of Judea and smashed the Columns, and cut up the Lust-Booths and overturned the Mounds, and the Altars in all Judea, and Benjamin, and Ephraim, and Manasseh totally. Then all the Children of Israel returned each to his own home, and village.

Hezekiah restores National Worship.

2 After that Hezekiah restored the Courses of the Priests and Levites, with the regulations for the work of each band of the Priests and Levites. For the Burnt-offerings, and for the Thank-offerings, for Ministrations, and for Thanks-givings, and for Praise at the Gates of the Lord's Camp. And the King gave from his 3
own property the Burnt-offerings for the Morning Sacrifice, and the Evening Sacrifice; for the Sabbaths; and for the Months; and for the Assemblies; as they were prescribed for in the Laws of the EVER-LIVING.

He also commanded the residents 4
in Jerusalem: "Give gifts to the Priests and Levites, because they instruct you in the Laws of the EVER-LIVING." And when the order 5
was promulgated, the Children of Israel heaped up the first-fruits of corn, and wine, and oil, and honey, and all the produce of the land. Many also brought the tythes. The 6
Children of Israel, and Judah, with the residents in the villages of Judea, also tythed the cattle and sheep, and dedicated the tythes to the Sanctuary of their EVER-LIVING GOD, and brought and heaped them in heaps. They began in the third Month the 7
collection, and completed it in the seventh month, when Hezekiah and 8
the nobles went and examined the stacks, and thanked the EVER-LIVING, and the People of Israel.

Decision as to Distribution of the Tythes.

Hezekiah then enquired of the 9
Priests and Levites about the stacks, when Azarihu the Priest, the Head 10
of the House of Zadok, answered him and said; "From when the Offerings began to come to the House of the EVER-LIVING, we have had enough food and plenty to spare; for the EVER-LIVING has blessed His people, and this great mass remains."

Hezekiah re-organizes the Endowments of the National Church.

Consequently Hezekiah ordered to 11
store it in the chambers of the House of the EVER-LIVING. So they stored it. And brought in the offerings, and 12
tythes, and gifts, honestly, and appointed over them Konenihu, the Levite; and Shimai his brother as his assistant; with Jekhial, and Azarihu, 13
and Asahal, and Jerimoth, and Josabad, and Alial, and Ismakihu, and

Mathath, and Ben-Hihu, officers under the hand of Konenihu, and Shimai his brother, whom Hezekiah the King appointed, and Azeriah, the Governor
14 of the House of GOD. But Kora-ben-Imnah, the Levite, the Door-keeper on the East, was Superintendent of the Vows made to GOD, to distribute the offerings made to the EVER-LIVING, and the consecrated
15 gifts, with Adan under his hand, and Miniamin, and Jeshua, and Shemihu, Anarihu, and Shekanihu, in the Cities of the Priests, as Trustees to distribute to their associates their
16 shares, whether great or small; along with those on the Genealogical records, from the age of three years and upwards, with all who entered the House of the EVER-LIVING, to serve from day to day in their Services, and Ministrations, in their
17 Courses. With the Genealogized Priests, by their ancestral Houses; and the Levites, from the age of three years and upwards, in their
18 Trusts by their Courses. And for the registration of all infants, wives, and sons, and daughters, belonging to the whole aggregate, for it was entrusted to them as a Sacred
19 duty. And for the Descendants of Aaron in the pasture lands of their Cities, in all, city by city, men were appointed by name to pay to every male; and the salaries to the Priests, and to all the Registered Levites.
20 Hezekiah did this in all Judea, and acted well, and rightly, and truly before his EVER-LIVING GOD.
21 For in every work that he began,—in the Services of the House of GOD, —or in the Law,—or in the Ordinances,—he sought his GOD with all his heart, in the work,—and he prospered.

(713 B.C.) Senakerib assails Juden.

32 After these events, and this faithfulness, Senakerib King of Ashur came and advanced against Judea, and encamped against the Fortified
2 Cities, to clutch them for himself.
3 But when Hezekiah saw how Senakerib advanced, to fight resolutely against Jerusalem, he consulted with his Nobles and Generals how to obstruct the waters from the springs that were outside the City,—and they
4 helped him. So they collected many people, and turned the springs aside, and the brook that wound through the country, reflecting;—"Why should the King of Ashur come and find plenty of water?" They also strengthened and rebuilt the whole of the
5 wall that had become dilapidated, and heightened the towers, and formed another outer wall, and repaired the fortress of the City of David, and made missiles and plenty of shields.

He also placed Military Officers
6 over the people, and collected them to himself in the Square of the Tower Gate, and spoke to their hearts and said,

"Be bold and courageous! and
7 fear not, nor be depressed at the face of the king of Ashur; or at the face of all the rabble who are with him, for there are more with us, than with
8 him. With him there is an arm of flesh;—with us is our EVER-LIVING GOD to help, and to fight our battles."

And the people were pleased at the speech of Hezekiah, King of Judah.

(710 B.C.) Senakerib sends his General against Jerusalem.

After that Senakerib, the King of
9 Ashur, sent his Minister to Jerusalem, against Hezekiah, King of Judah, and all of Judea who were with him in Jerusalem; but himself with his Commanders was at Lakish, and they said:

Senakerib's Speech.

"Thus asks Senakerib, King of
10 Ashur! Upon what do you rely, that you remain in the Fortress of
11 Jerusalem? Let not Hezekiah seduce you, to give you to Death, by Famine and Thirst, by saying, 'Our EVER-LIVING GOD will rescue you from the hands of the King of Ashur!'
12 Is that not Him whose Mounds and Altars Hezekiah has thrown down? and commanded to Judea and Jerusalem, saying, 'You shall worship at a single Altar, and offer incense on it?'
13 Do you not know what I, and my fathers have done to all the Peoples of the Countries? Were the Gods of the Nations of the Countries able to rescue their lands from My Hand? Who
14 among all these Gods of the Nations whom My Ancestors desolated,—who has been able to rescue them from My Hand? So now, let not Hezekiah
15 deceive you, nor seduce you, like

that,—and do not trust to him!—For none of all the Gods of any Nation or Kingdom has been able to rescue his people from My Hand, or from the hand of My Fathers! So that GOD of yours cannot rescue you from my hand!"

16 His Officers declaimed still more
17 against Hezekiah, His servant. He also wrote letters to insult the LIVING GOD of Israel, and said to Him, "You are like the Gods of the Nations of the Countries who could not rescue their Peoples from My
18 Hand! So the GOD of Hezekiah cannot rescue His people from My Hand!" Then they shouted with a loud voice in Judith to the People of Jerusalem who were on the wall, to terrify and dispirit them, so that they
19 might capture the City. They consequently spoke of the GOD of Jerusalem as of the Gods of the Peoples of the earth, made by the hands of men!

20 But Hezekiah the King, and Isaiah-
21 ben-Amoz the Preacher, prayed about this, and cried to the Heavens, and the EVER-LIVING sent His Messenger, and destroyed all the soldiers of the Army, with its Commander, and Generals, in the camp of the King of Ashur. So he returned disgraced back to his own country, and went to the House of his God, and the progeny of his own bowels caused him to fall there by the sword.

22 Thus the EVER-LIVING saved Hezekiah and the inhabitants of Jerusalem from the hand of Senakerib
23 King of Ashur, and from the hand of all, and turned them back. Consequently many brought gifts to the EVER-LIVING at Jerusalem, with congratulations to Hezekiah, King of Judea, and he was raised in the opinion of all the Nations after that.

Hezekiah is taken Ill.

24 At this period Hezekiah was ill nearly to death, but he prayed to the EVER-LIVING, Who answered him,
25 and performed a sign for him. But Hezekiah did not repay to Him in return; for his heart was proud. Therefore anger came upon himself, and Judea, and Jerusalem.

(710 B.C.) Hezekiah's Prosperity.

26 Then Hezekiah lowered the pride of his heart, and the People of Jerusalem with him, so that the anger of the EVER-LIVING did not come upon them in the days of Hezekiah. Then Hezekiah became 27
rich and very greatly honoured, so he made himself treasuries for the silver and gold, and precious stones, and for the spices, and the shields, and 28
all his costly furniture, and barns to collect corn, and wine, and oil; and yards for all kinds of cattle; and cattle and flocks for the yards. He 29
also made villages for himself, and acquired sheep and oxen in abundance; for GOD gave him very great Prosperity. 30 It was Hezekiah also
who turned the upper waters of the Ghihon, and conducted them to a bed on the West of the City of David, for Hezekiah succeeded in all that he did.

But, however, in the affair of the 31
Scientific Inquirers, who were sent to him from Babel, to enquire about the remarkable Event which had happened to the Earth, GOD left him, to test him, and know all his heart.[1]

But the rest of the doings of Heze- 32
kiah, and his piety, they can be seen written in the Visions of Isaiah-ben-Amoz, the Preacher, in the History of the Kings of Judah and Israel.[2]

(698 B.C.)

Then Hezekiah slept with his 33
fathers, and they buried him on the top of the Tombs of the Descendants of David, and made a mourning for him. After his death all Judea, and the inhabitants of Jerusalem, elected Manasseh, his son King in his stead.

(698 B.C.) Manasseh begins to Reign.

Manasseh was twelve years old at 33
his coronation, and reigned fifty-five years in Jerusalem.

[1] NOTE.—Ch. 32, v. 31. This referred to the going back of the Shadow on the Dial, which the Chaldean Astronomers had noted, and enquired after, as the Greek pagan Historians tell us they informed Alexander the Great that it was one of the wonders they had recorded in their Scientific Books. See Professor A. L. Totton's Chronology.—F. F.

[2] NOTE.—Ch. 32, v. 32. This statement and that in Ch. 16, v. 22, of II. Chronicles, prove, I think, that the Prophet Isaiah was the writer of the Six Historical Books, from Judges to Second Kings inclusive, and accounts for their masterly and philosophic style as compared to those later written records of the family of David, called "The Chronicles."—F. F.

The Idolatry and Wickedness of Manasseh.

2 But he did wrong in the eyes of
the EVER-LIVING, like the abominable
heathen, whom the EVER-LIVING had
driven out from before the children
3 of Israel, and went and rebuilt the
mounds that Hezekiah his father
had overturned, and raised altars to
Balim, and made Lust-booths,—and
bowed to all the Host of the skies,
4 and served them. He also built
altars in the House of the LORD,
where the EVER-LIVING had said to
Jerusalem, HIS NAME should be for
ever!
5 Yes! He built altars to all the Host
of the skies, in the Second Court of
6 the House of the EVER-LIVING! He,
himself, also, passed his children to
the fire in the Valley of Ben-hinom!
and to clouds, and snakes, and incan-
tations; and practised necromancy
with ventriloquists; and did much
evil in the sight of the EVER-LIVING,
7 to provoke Him. He also placed an
Image of the Imagination which he
had formed, in the House of GOD;
of which GOD had said to David, and
Solomon his son, "In this House,
and in Jerusalem, which I have
chosen out of all the Tribes of Israel,
8 to fix My NAME for ever. And I will
not again turn the foot of Israel off
from the ground that I appointed
for their fathers;—if only they will
practise all that I directed them, and
all My Laws, and Institutions, and
Decrees by the hand of Moses."

(577 B.C.)

9 Yet Manasseh seduced Judea, and
the inhabitants of Jerusalem, to
practise depravity more than the
Heathen whom the EVER-LIVING
wasted before the face of the Chil-
10 dren of Israel. The EVER-LIVING,
however, spoke to Manasseh and to
his people, but they would not lis-
11 ten. Consequently the EVER-LIVING
brought upon them the Generals of
the Army of the Kings of Ashur,
who took Manasseh with hooks, and
chained him in chains, and trans-
12 ferred him to Babel, when in his
distress he appeased the anger of the
EVER-LIVING GOD, and humbled
himself very greatly before the GOD
13 of his fathers, and prayed to Him,
Who pitied, and listened to his sup-
plication, and restored him to Jerusa-
lem, to his Kingship. Then Manasseh
acknowledged that the EVER-LIVING
was GOD.

Manasseh Repents his Apostacy, and Restores God's Worship.

After that he built an outer wall to 14
the City of David, alongside of the
brook Ghihon, and extending to the
Fish-gate, and around the hill, and it
was very high. He also placed Mili- 15
tary Officers in all the Fortified Cities
of Judea; and threw out the foreign
Gods, and the Image from the House
of the EVER-LIVING, and all the
altars he had built on the Hill of the
LORD'S House, and in Jerusalem, and
flung them out of the City. Then he 16
rebuilt the Altar of the EVER-LIVING,
and sacrificed upon it Thank-offerings,
and confessed, and promised to the
EVER-LIVING, to serve the LIVING
GOD of Israel. However, the people 17
still sacrificed at the Mounds, but
only to the EVER-LIVING GOD.

Summary of his Life.

But the other acts of Manasseh, 18
and his prayer to his GOD, and the
speeches of the Seers, who addressed
him in the NAME of the LIVING GOD
of Israel, can be seen in the Histories
of the Kings of Israel, with his 19
prayer, and the pity shown him, with
all his sins and wickedness, and the
places in which he built mounds, and
set up Lust-booths and Idols before
he repented, can be read as recorded
in the Books of the Seers.

(641 B.C.)

At last Manasseh slept with his 20
fathers, and they buried him in his
own Palace, and Amon his son reigned
in his place.

Amon begins to Reign.

Amon was twenty-two years old at 21
his coronation, and reigned two years
in Jerusalem, and did evil in the sight 22
of the EVER-LIVING, as Manasseh his
father had done; and to all the Idols
that his father had made Amon sacri-
ficed and served. And he never 23
repented before the EVER-LIVING, as
his father Manasseh repented; but
Amon himself offended more.

(639 B.C.) Amon Murdered by his Ministers, who are afterwards Murdered by a Popular Revolution.

24 His Ministers consequently conspired against him, and killed him in
25 his own Palace. But the People of the country assailed all the conspirators against King Amon; then the country people elected Joash his son King in his place.

(641—634 B.C.) Joshiah begins to Reign. His good Life and Conduct.

34 Joshiah was eight years old at his coronation, and reigned thirty-one
2 years in Jerusalem, and did right in the eyes of the EVER-LIVING, and walked in the ways of his Ancestor David, and turned not to the right or
3 the left, but in the eighth year of his reign, while he was yet a youth, he began to seek the God of his Ancestor David; and in the twelfth year began to cleanse Judea and Jerusalem from the Mounds and Lust-booths, and
4 Images, and Castings. He had the Altars to the Balim smashed in his own presence; and cut down the Images of the Sun that were elevated over them, and ground to powder the Lusts, and Idols, and Castings, and scattered the dust on the surface of the graves
5 of the sacrificers to them. He also burnt the bones of the Priests on their Altars.—Thus he cleansed Judea
6 and Jerusalem, with the Cities of Manasseh, and Ephraim, and Simeon, and as far as Naphthali; he destroyed
7 them all round, when he broke the Altars, and the Lusts, and Images, and reduced them to powder, and cut down all the Images of the Sun, in the land of Israel. Then he returned to Jerusalem.

(630 B.C.) Joshiah Repairs the Temple.

8 Thus in the eighteenth year of his reign, when he had cleansed the country, and the Temple, he ordered Shaphan-ben-Azalihu, and Shamihu, Governor of the City, and Joakh-ben-Joakhaz, the Recorder, to repair the
9 Temple of the EVER-LIVING. So they went to Hilkihu, the High Priest, and delivered the money to repair the House of GOD, which the Levites who guarded the Threshold had collected from the hands of Manasseh and Ephraim, and from all the Remnant of Israel, and from all Judea, and Benjamin, and which they had brought to Jerusalem, and he paid it 10
into the hands of the Superintendents who did the work at the House of the EVER-LIVING, and they paid it to the workmen who worked in the LORD'S House to mend and repair the Temple. They also paid it to the carpenters 11
and masons, and bought stone from the cutters, and timber for girders, and rafters, for the houses that the Kings of Judah had destroyed. And 12
the men did their work faithfully, and the Directors over them were, Jakhath, and Abdihu;—Levites from the Beni Merari; and Zekariah, and Meshulam, from the Beni Kahth; to Superintend, and Levites who all understood carpentry work. They 13
superintended the labourers, and directed all the work done, in one sort or the other. But the accountants, and architects, and valuers were from the Levites.

(624 B.C.) The Autograph Copy of the Law engraved by Moses on Tablets, discovered.

Once when they were drawing 14
money from the Treasury of the House of the EVER-LIVING, Hilkihu the Priest found the Book of the EVER-LIVING'S Laws, in the handwriting of Moses.[1]

So Hilkihu the Priest spoke to 15
Shaphan the Secretary and said; "I have found the Book of the Law in the House of the EVER-LIVING"; and Hilkihu handed the Book to

1 NOTE.—Ch. 34, v. 14. It must not be inferred by the reader that no other copies of the Law by Moses were previously in existence in the hands of the Public of ancient Israel, until this copy was found in the Temple library, for such copies are frequently alluded to in the two books of Chronicles, to say nothing of similar allusions in Samuel and Kings, works of several centuries earlier date than the Chronicles. What is said by the Sacred Historian is, that the ACTUAL ORIGINAL COPY IN THE HAND-WRITING OF MOSES was now discovered amongst the other Public Records of the Nation, and it is to us a most important statement, in the face of the scepticism of our day. Hence I specially note this passage. The actual Hebrew is, אֶת־סֵפֶר הַתּוֹרָת־יְהוָה בְּיַד־מֹשֶׁה. That is "The actual engraving of the LAW OF THE EVER-LIVING in the hand of Moses."

16 Shaphan. Thus Shaphan took the Book to the King, and reported to the King saying;—

"All that you committed to the hands of your servants has been
17 done. For they have removed the money found in the House of the EVER-LIVING, and given it to the custody of the Superintendents, and to the hands of those working in the
18 business." ‡Shaphan the Secretary further informed the King saying, "Hilkihu the Priest has given me a Book." Then Shaphan read from it
19 to the King. But when the King heard the words of the Law, he tore his robes.—

20 Then the King commanded Hilkihu, and Akikam - ben - Shaphan, and Abdon-ben-Mikah, and Shaphan the Secretary, and Asiah, the King's servant, to; "Go and enquire of the EVER-LIVING, about me, and about the remnant iu Israel, and in Judea, regarding the Book that has been
21 found. For a great anger of the LORD may be poured on us, because our ancestors have not regarded the Commands of the EVER-LIVING, to practise all that is written in this Book."

Huldah's Reply.

22 So Hilkihu and the King's Messengers went to Huldah the Preacheress, the wife of Shalum-ben-Thokahth-ben-Khasrah, Keeper of the Wardrobe, who resided in Jerusalem, in the Seminary, and asked
23 her about it; when she replied to them:—

"Thus says the EVER-LIVING GOD of Israel! 'Say to the man who sent
24 you to me,—thus says the EVER-LIVING, I will bring evil on this place, and on its inhabitants.—The whole of the curses written in the Book that you read before the King of Judah;
25 because you forsook Me, and burnt incense to Seducing Gods, by which they provoked Me in every act of their hand. Therefore I will pour My indignation on this place, and it
26 will not be extinguished! But to the King of Judah who sent you to enquire of the EVER-LIVING,—Say thus to him; 'Thus says the EVER-LIVING GOD of Israel about the things you have heard.

27 "'Because your heart is impressionable, and you were humble before GOD, when you heard His words against this place, and against its inhabitants, and humbled yourself before Me, and tore your robes, and wept before Me, I also have listened,
28 says the EVER-LIVING. Therefore I will gather you to your fathers, and you shall be added to your Tomb in peace, and your eyes shall not see all the misery that I will bring on this place, and on its inhabitants!'"

So they related this Message to the King.

The King Assembles the Parliament on the Matter.

29 The King consequently sent and collected all the Magistracy of Judea
30 to Jerusalem, when the King ascended to the House of the EVER-LIVING, and all the Parliament of Judea with him, and the People of Jerusalem, with the Priests and Levites, and all the Public, from the greatest to the least, and read in their hearing all the contents of the Book of Laws which had been found in the LORD'S
31 House. After that the King stood up on his platform, and made an Agreement before the EVER-LIVING o walk after the Lord, and to keep His Commands, and Evidences, and Institutions with all his heart, and all his mind, and to practise the realities of the Covenant written in that Book.
32 He then stationed all who were present in Jerusalem, and in Benjamin; and they with the inhabitants of Jerusalem made the same Promise to GOD, the GOD of their fathers. So Joshiah expelled all the abominations from the whole country that belonged to the Children of Israel, and compelled all resident in Israel to serve, Yes, to serve the EVER-LIVING GOD.—They did not turn from the following the LIVING GOD of their fathers all his days.

(623 B.C.) King Joshiah makes a Passover.

35 Josiah afterwards made a Passover to the EVER-LIVING in Jeru-
2 salem, and slew the Passover on the fourteenth day of the First month, when he appointed the Priests in their duties, and exhorted them to the services of the House of the EVER-
3 LIVING, and commanded the Levites, to instruct all Israel about their duties to the LORD; and, "To take the Holy

Ark to the apartment that Solomon, the son of David, King of Israel had built. "Let it no more be borne on your shoulders.—Serve your EVER-LIVING GOD now, with the People of
4 Israel; and arrange yourselves by your Ancestral Houses, according to your Divisions, as recorded by David King of Israel, and by the records of
5 his son Solomon, and attend to your duty by sections of Ancestral Houses, with your brothers, the sons of the People, and the Divisions of the Ancestral Houses of the Levites. So
6 kill the Passover, and consecrate yourselves, and unite with your brothers to practise the Command of the EVER-LIVING, sent by the Hand of Moses."

Joshiah gives a free Passover.

7 Joshiah then gave to the Children of bis People lambs from the sheep, and young goats, for the Passover, to all present, to the number of thirty thousand, and three thousand oxen. These were the private property of the King.

The Gifts of his Ministers.

8 And his Ministers gave of free will to the People, the Priests, and the Levites,—Hilkihu, and Zekarihu, and Jekhial, the Leaders of the House of GOD, they gave to the Priests for their Passover two thousand and six hundred (lambs), and three hundred
9 oxen. Konenihu and Shimihu, and Nathanal, his brother, and Khashabihu, and Javal, and Jozabad, nobles of the Levites, gave to the Levites for their Passover, five thousand (lambs), and five hundred oxen.
10 Thus the Service was prepared, and the Priests appointed, and the Levites in their Divisions, according to the
11 order of the King. And they killed the Passover. Then the Priests sprinkled from their hands, and the Levites
12 stripped, and removed the Burnt-offering that had to be presented by the Sections of Ancestral Houses of the Children of the People, and approached the EVER-LIVING, as prescribed in the Book of Moses.
13 And the same with the oxen. They then roasted the Passover with fire, as Decreed, and boiled the Consecrations in boilers and cauldrons, and pans, and distributed to all the Chil-
14 dren of the People; and afterwards prepared for themselves, and for the Priests, because the Priests, the Descendants of Aaron, were offering Burnt-offerings from the Dawn until night. So the Levites prepared for themselves, and for the Descendants of Aaron.

The Choir Restored.

The Singers, also, the Descendants 15
of Asaph, and Heman, and Jeduthun, the Royal Seer, and the Door-Keepers from Gate to Gate, who could not themselves go away from their duty, like their brothers,—the Levites prepared for them. They also prepared 16
for all the Services of the EVER-LIVING on that day, in making the Passover, and offering the Burnt-offerings, upon the Altar of the LORD, as King Joshiah commanded.

Thus the Children of Israel who 17
were present at that time made the Passover, and the Feast of Unfermented Bread for seven days. No 18
Passover like this was made in Israel from the days of Samuel the Preacher, by all the Kings of Israel. They did not make a Passover such as Joshiah made, with the Priests and Levites, and all Judah and Israel present, with the inhabitants of Jerusalem.—
Joshiah made this Passover in the 19
eighteenth year of his reign.

(610 B.C.) Pharoh Neko Invades Judea.

After all this when Joshiah had 20
repaired the Temple, Neko, King of the Mitzeraim came up to attack Karkemish on the Frath,[1] but Joshiah
went out to oppose him. When he 21
sent Messengers to ask, "What is there between you and I, King of Judah?—I have not prepared to-day against you, but against the House I am at war with, and GOD commanded me to make haste.—Restrain yourself from opposing GOD Who is with me, and He will not destroy you."

Joshiah, however, would not turn 22
from opposing him, but determined to fight, and would not listen to the statements of Neko from the mouth of the EVER-LIVING, but went to battle with him on the plain of
Megiddo, where the Archers shot 23
King Joshiah. So the King said to his servants, "Take me to the rear;

[1] Euphrates.

24 —for I am badly wounded!" His servants consequently took him to the rear from amongst the chariots, and placed him on another chariot he had, and they carried him to Jerusalem, where he died, and was buried in the Tombs of his fathers. But all Judea and Jerusalem mourned over
25 Joshiah. Jeremiah also lamented over Joshiah, and all the Men and Women Singers speak in their Laments of Joshiah to this day, and they are remembered in Israel, and can be seen written in the Elegies.
26 For the rest of the events of Joshiah, and his piety in accordance to the Written Laws of the EVER-
27 LIVING, and his Speeches, the first and the last, are recorded in the Records of the Kings of Israel and Judah.

(610 B.C.) The People Elect as King Jhoahaz.

36 Then the People of the country took Jhoahaz - ben - Joshiah, and crowned him in his father's stead,
2 at Jerusalem. Jhoahaz was twenty-three years of age at his coronation, and reigned three months in Jeru-
3 salem, for the King of the Mitzeraim expelled him from Jerusalem, and fined the country a hundred talents
4 of silver, and a talent of Gold. The King of the Mitzeraim also made Aliakam King over Judea and Jerusalem, and changed his name to Jhoiakim. Then Neko took Jhoahaz his brother and sent him to the Mitzeraim.

(610 B.C.) Jhoiakim dethroned by Nebukadnezzar.

5 Jhoiakim was twenty-five years old at his coronation, and reigned eleven years in Jerusalem, but did evil in the
6 eyes of the EVER-LIVING GOD, and Nebukadnezzar, King of Babel advanced against him, and bound him in chains, and carried him to Babel.
7 The rest of the doings of Jhoiakim, and the depravities he committed, and were habitual with him, are written in the Records of the Kings of Israel
8 and Judah. But Jhoiakim, his son reigned after.

(607 B.C.) The Viceroyalty of Jhoiakim under Nebukadnezzar.

9 Jhoiakim was eighteen years old at his coronation, and reigned three months and ten days in Jerusalem, and did wrong in the sight of the EVER-LIVING; But, at the turn of the 10
year King Nebukadnezzar sent and had him brought to Babel, with the precious vessels of the House of the LORD, and made Zekeriah his brother King over Judea and Jerusalem.

(599 B.C.) Zakeriah's Viceroyalty under Babylon.

Zakeriah was twenty-one years of 11
age at his coronation, and reigned eleven years in Jerusalem. But he 12
did wrong in the eyes of the EVER-LIVING GOD. He did not submit and repent at the words of Jeremiah, the Preacher, from the mouth of the EVER-LIVING; and also he revolted 13
from Nebukadnezzar to whom he had sworn obedience by GOD, and stiffened his neck, and encouraged his heart, against turning to the EVER-LIVING GOD of Israel. All the Nobles, 14
also, the Priests and the People, heaped crime upon crime, with all the depravities of the Heathen, and defiled the House of the LORD, which had been Consecrated in Jerusalem. Although the EVER-LIVING GOD of 15
their fathers sent to them, by the hand of His Messengers, diligently sending, because He was grieved for His People, and for their sons. But 16
they jeered at the Messengers of GOD and despised His Messages, and were disgusted at His Preachers, until the indignation of the LORD arose against His People without remedy, and he brought up against them the 17
King of the Kasdim, who slaughtered their choice young men in the Consecrated House, and had no pity over boy or girl, old man, or grey-haired —He gave all to his power!

(588 B.C.)

And all the vessels of the House of 18
GOD, great or small, and the Treasures of the House of the EVER-LIVING, and the Treasures of the King, and his Nobles, he carried the whole to Babel. Then he burnt the 19
House of GOD, and threw down the walls of Jerusalem, and burnt all the Palaces with fire, and destroyed all their costly furniture, and transported 20
to Babel the remnants from the sword, and they became slaves to him, and his children, until the Empire of the King of Persia, and accomplished the 21

Message from the EVER-LIVING by the mouth of Jeremiah, until the land had enjoyed its Sabbaths, for all the time it was waste, it rested, for a complete seventy years.

(536 B.C.) **Cyrus Proclaims Freedom to the Jewish Captives of Babylon.**

22 But in the first year of Kuresh, King of Persia, was completed the promise of the EVER-LIVING by the mouth of Jeremiah, and the EVER LIVING aroused the spirit of Kuresh King of Persia, and he passed a pro clamation to all his Empire, and als recorded it in writing, to command ;-

"Thus says Kuresh King of Persi to all the Kingdoms of the earth ; th EVER-LIVING GOD of the Heaven gave to me the whole Empire of th earth. He has also appointed me t build Him a Temple in Jerusalem which is in Judea. Whoever of Hi People is with you,—the LORD GO is with him, let him go up."

THE END OF THE SECOND BOOK OF CHRONICLES.—THE HISTORY OF THE HOUSE OF DAVID.

THE END.

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